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The Council of Cities

of the

Methodist Episcopal Church

Smithfield Methodist Episcopal Church

Pittsburgh, Pennsylvania

February 27, 28 and 29, 1924

The Board of Home Missions and Church Extension of the
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FOREWORD

"The Church really to fulfill its obligation in the world must capture *public opinion* and *public conscience* so as to control the social life for love, the industrial life for humanity and the international life for peace, that a true brotherhood may operate throughout the world."

THE CHURCH—THE CHALLENGE—THE TYPE

REV. MELVIN P. BURNS

Superintendent, Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church

I am quite sure no one in this group would question this statement, namely: "The outstanding unsolved problem before the human mind, at this hour, is that of men living together." "The modern city raises in the most acute form this significant question. The scientist has achieved a degree of success. The physical obstacles to living together are not in themselves insuperable. Problems of water supply, of food supply and protection against fire and disease can all conceivably be worked out. Now the question is as to whether victories can be so won in the realm of the spirit as to make cities safe not merely for the dwellers in the city themselves, but for the entire nation as people of which the cities are a part. If the city is to continue to exist at all it must be made Christian."

The modern city marks an epoch in our civilization. It also marks an epoch in our industrial life. Through it a new and a much more aggravated society has been created. Life in all its relations has been altered. A new civilization has been born, whose identity with the past is one of historical continuity only. We dimly appreciate the full import of this mighty fact, and yet it is more significant and suggestive for the future than any previous political or social change. It has erased many of our most laborious achievements and sent to scrap many of our established ideas. Man has entered on an urban age. He has become a communal being. Increasing pressure of population is fast filling up the waste places of the earth. This fact forecasts the life of the future, and in consequence the city will no longer be an incidental problem. Mechanical inventions have made possible this modern city, with these congested industrial and manufacturing conditions, and we speak of manufacturing conditions, but we should say machinofacturing, because mechanical devices have changed the whole status of labor in these industrial centers. These conditions make the modern city the problem of society, as well as the hope of democracy and the measure of our civilization.

A century ago only 4 per cent of our people lived in our congested centers; to-day 56 per cent are crowded into our urban sections. Until 1880 the increase in city life came largely from the open country and rural sections. To-day the largest increase in our population is coming from over the seas. Fifty years ago only 1 per cent of the foreign population coming to this country came from southern and southeastern Europe. Now over 73 per cent comes from these sections. These people bring with them different customs, traditions and ideals. They have come largely from rural sections. After reaching these shores

they have gone into the crowded congested sections where conditions are different from anything they have ever experienced in the home land.

This heterogeneous mass of complex peoples and races crowding into these congested centers has brought about some of the most unspeakable living conditions in the world. Under the pressure of economic conditions, the poorer classes are struggling for a worthy life against almost unsurmountable handicaps.

The housing problem alone baffles the imagination. The former normal one-family house is crowded with many more and much larger families, while roomers and boarders are tucked away in unthinkable corners. The tenement, the flat, the apartment—all combine to throw this mass of humanity into almost public living quarters. Private family life is impossible in some sections. Normal social life is a mockery. Children are frequently undernourished and their minds are ofttimes tainted with the life about them. Commercialized vice, commercialized amusements, political demagogery, open disregard for the laws of the State and nation, flagrant disregard of the Sabbath, and the excessive crime wave—all have a tendency to force our people to incorrect social, political, industrial and moral conclusions.

These are indeed troublesome times. Tumults rage about us. Their effects are felt in our immediate community. Speeders take their daily toll of death. Human life is very cheap. Justice is, in many instances, mocked in our courts. Graft undermines many agencies of our government. Powerful financial interests defy restraint. The weak and the poor are victims of merciless exploitation. Men in positions of responsibility and trust betray the confidence people have reposed in them. Fraternal orders and societies breathing pious phrases of brotherly love and loyal and holy fellowship, are torn with contentions as cliques strive for office and eminence. We read of wars, famines, revolutions, riots, mobs, scandals, and murders. The heart grows sick, we wonder if God has forgotten and forsaken this old world.

Yet why should we wonder? Can men continue in courses of sin and not reap a harvest of death? Can a nation forget God and not pay the penalty of Godlessness? Can a generation of men give themselves up to greed for gold and not count human life cheap? Can a people despise the law of God, and at the same time hold their respect for the laws of their country? Upon the heads of those who have forgotten God, neglected His worship, abandoned His cause must fall the condemnation of those who shall judge this generation. The results of which we complain are but the natural fruitage of a money-loving, pleasure-mad, reckless, superficial civilization. No man would dare undertake to prophesy a final conclusion, and yet the heart of the world is crying for a better day. The combined and, in large measure, unconscious movement of the race is toward higher moral and spiritual levels. This fierce struggle is now on. The question that paralyzes the soul is: Will the right prevail?

A book in the Public Library that commands a large waiting list is a collection of essays, written in the main by Englishmen, on the *Coming Renaissance*. The volume shows wide disagreement among the authors. Some see as a result of the World War only a serious collapse of the currency in Europe, a breaking down of international confidence and credit and a legacy of intensified hatred between nations. Others see in the conflict the repudiation and defeat of worn-out values like excessive nationalism, militarism, and imperialism. They have the conviction that on the ground thus cleared is being builded a better and safer world order.

When one examines the older Renaissance of Europe, that of the Sixteenth Century, one finds it to be largely a return of society to a revived interest in learning, science, literature and art brought about through extended trade routes, facilitated communication between nations and a very greatly enlarged outlook. Europe bounded forward when men and nations hungered for and diligently sought after the higher values of the spiritual and intellectual life.

Although conditions and times have changed greatly, perhaps there is a hint here of the nature of any Renaissance that may issue from the recent great cataclysm that gripped the world during the four or five years of war. Beneath all surface appearances there may be forces dimly discerned working toward such an end.

The first of these, perhaps, is a new appreciation of peace. For many years peace has been an ideal played with but very greatly misunderstood. Heretofore, war has gathered to itself more of romance and chivalry than peace. But this myth has, at last, received a mortal blow, and war is now realized to be the ghastly thing it is. Sherman said, "War is Hell." The world at that time did not fully endorse Sherman's statement. To-day it does. The ideal of peace, equipped to function in the world, as Jane Addams finely suggests, "torments men and women like an unappeased thirst." It is recognized as the major good that underlies all social and political order.

Another hopeful sign in this country and in Europe is the intensified desire on the part of the young people who are crowding the universities, at the present hour, for an education. Perhaps never before in the history of the world have our young men and women expressed so great a desire to acquire a high degree of culture. May not such a universal and democratic training of the mind and moral nature be depended on to put nationalism in its proper place as a servant of world welfare and progress? Will it not in a very marvelous way quicken the dawn of the great day when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ? Will it not speed up the approach and intensify the cooperation of men of many races and lands?

As the urge of security and welfare has been fashioned anew in the crucible of conflict—as the merging into a new and larger

physical and political life has been born again in the struggle to save a disintegrating civilization, so the spirit of self sacrifice and genuine religion has been deepened and stimulated.

It should be remembered also that to the men belonging to a well ordered society of the middle ages, the Renaissance of the Sixteenth Century seemed a revolt and a cataclysm. The eruption of a new life, new ideas and forces into a settled and comfortable society has generally been and still is and always will be attended by uncertainty, discomfort and commotion.

The uncertainties, discomfort and commotions of the present time are simply finger boards pointing humanity to higher levels. Indeed a large number of our great leaders have believed sincerely that these revolts and world cataclysms are absolutely necessary to jar a self-satisfied and superficial civilization loose from its present moorings and push it out into larger fields of growth and usefulness.

This of course we would not dare admit, but on the other hand, whether necessary or otherwise, civilization has been jarred loose and it now becomes our obligation to push it out into those larger fields of growth and influence.

The only sufficient agency on this earth to build a stable and permanent civilization is the Christian Church. This civilization must be all inclusive. It must cover and make possible a social, industrial and international Christian brotherhood. In this present day the Church has its fortune to make or lose in its wider fields of man's fullest life. In the significant words of Sir Edward Gray: "The condition of the world is an ultimatum to Christianity."

The work of the Church in its totality is the social redemption of mankind; the creation of a Christian world. But this means something more than a ministry to individuals. It means the transformation of customs and institutions. It means the shaping of policies and conduct for the community, the State, the nation and the nations, as well as for individuals. Beyond the Church's mission of individual evangelism is the Church's mission of community, State, national and international evangelism. The subject of redemption is not the individual, but the world of individuals. How can the Church undertake this larger work of community, State, national, and international control of conscience to secure the redemption of all mankind? Manifestly the Church must undertake to deal not only with individuals, but with mass movements and the forces that lie back of mass movements which we vaguely call public sentiment, public conscience, and popular will. The Church must undertake the work of creating conscience, a public conscience, upon the behavior of groups as well as of individuals. Not until the Church is willing to grapple with this problem can it create a Christian world.

It must be evident to all who desire a Christian world, that if such a world is ever to become a reality, the Church, animated by the true spirit of the Christ, must assume the moral leader-

ship of the conscience of mankind. A Christian society cannot be realized by merely developing Christian character in individuals. The transition from non-Christian society, then, to a thoroughly Christian society can only be effected by the formation and guidance of an effective public opinion which shall express itself in the appropriate mode of social control, because that is the only mechanism through which conscious social changes are effected in human society. Individual education, individual conversion, individual repentance, and the whole development of individual character are, of course, necessary foundations; but if the Church desires a Christian world it must have a vision of its work beyond these enumerated fundamentals. It must indeed see that its higher work is the creation of public conscience—that is, a dominating public opinion—regarding the conditions under which men and groups of men shall be required to live. It is only thus that a Christian world can come into being. There can be no possible doubt about the power of public opinion to make a Christian society, and ultimately a Christian world; the only doubt is as to whether the Christian Church will use its opportunities to make, guide and control public opinion. Give the whole world a Christian Church that will dominate public thought, direct public opinion and create public conscience and you will immediately have a Christian world.

The Church must also discover and promulgate a Gospel looking toward the Christianizing of industry. In practically 100 per cent of the world, at this hour, the laws regulating industry are unchristian, non-christian or pagan. Mr. J. H. Penlicher, President of the American Bankers' Association, before The Bankers' Annual Convention in Atlantic City, said, "If it is impossible to restrict child labor legally, the moral force of the entire capitalistic system should protect child life and child opportunity. But evidence seems to show that where profit is at stake, child life and opportunity are forgotten."

The Michigan beet sugar interests have implied that the child labor committee made its study in the interest of the cane sugar producers, the latter, in the meantime, republishing and distributing widely portions of the report; leading Owen R. Lovejoy of the Commission to ask: "Are the cane sugar growers and the beet sugar growers actually fighting each other or is there some secret agreement to keep the price of sugar up and the reward of labor down? It is indecent for two such husky heavyweights to make the little American child the innocent by-stander who takes all the punishment." In the cotton industry, child labor enters into the competition between the millmen of New England and those of the South. Someone is making profit from the anemic and tubercular children, recently found in large numbers, in the tenements of New Jersey cities, making sanitary powder-puffs, doll clothes and tin toys.

I can hear someone saying, "Well, the conditions of child labor in this country are growing better from year to year." Figures given out by the children's bureau in August, 1923, are

as follows: 1922 compared with 1921—20 out of 31 cities reporting to the Bureau showed increase in work permits issued to children and 5 per cent of these, increase of over 100 per cent. 1922, first half, compared with 1921, first half, for 21 cities furnishing monthly figures, 18 per cent increase. 1922, second half, compared with 1921, second half, for 21 cities 43 per cent increase. 1923, first half, compared with 1922, first half, 11 cities, namely Baltimore, Bridgeport, Hartford, Jersey City, Manchester, New Haven, Paterson, Saint Louis, Waterbury, Newark and New Britain, reported combined increase of 57 per cent. Question: "Is child labor inevitable in a system of production for profit?" Answer: It looks that way.

I wish here to give a few quotations from Sherwood Eddy taken from his "New World of Labor." Speaking of India, he says, "Children of nine or ten years are dragged from their squalid beds at two, three or four o'clock in the morning and compelled to work for 5 to 8 cents until ten, eleven or twelve at night, their limbs wearing away, their frames dwindling, their faces whitening and their humanity absolutely sinking into a stone like stupor, utterly horrible to contemplate."

"Cotton mills in South India, owned by English and American capitalists, after having made from 200 to 350 per cent clear profit last year paid 18 cents to unskilled labor per day, $11 per month to skilled workers, to boys and girls 12 cents per day of twelve to sixteen hours." In describing the housing problem he says: "We found the worst conditions possible. I have in several instances verified the overcrowding of rooms. In one room, on the second floor of a tenement, measuring some 12 feet by 15 feet, I found six families living. Six separate ovens on the floor proved this statement. These ovens are used to cook the food. No chimneys to carry away the smoke. In nearly every room there are animals such as goats, fowls, dogs and in some cases monkeys. Rats were also in abundance. On inquiry I ascertained that the actual number of adults and children living in this room was thirty, three out of six women who lived in this room were shortly expecting to give birth to children." The appalling death rate in these overcrowded one room tenements is shown by the returns of the Health Officer:

Living in one room—828 deaths to 1,000.

Living in two rooms—321 deaths to 1,000.

One mine superintendent said to Mr. Eddy: "I can't beat the men as I once did. There is a new spirit among the workers since Gandhi came. For two years I have not done much beating. If you beat one now, a hundred others will try to take his part. The workers have been quite spoiled by this new movement." Another mine case is described as follows: "A girdle is put around the naked waist, to which a chain from the carriage is passed between the legs, and the boys crawl on their hands and knees, drawing the carriage after them—chained, belted, harnessed like dogs in a go-cart, black and saturated with wet, and almost naked—crawling upon their hands and knees, and

dragging their heavy loads behind them—they present an appearance undescribably disgusting and unnatural."

The Church then, if it is going to heal the ills of the world and thoroughly Christianize industry, must become the source of the highest intellectualism, the finest moral passion, the noblest humanitarianism, the divinest enthusiasm for a world-wide democracy—economic, social, international, religious, as well as political. It must minister to the various experiences of humanity and supply men with incentives omnipotent as God and eternal as Christ. Religion must become, not only a personal experience but a social, economic and international asset. This means that the pulpit must deal with life as it is and as it ought to be—life in all its aspects and experiences. It means that all endeavor, activity and experience of personality must have as their final goal the promotion of the commonwealth of God. Personal happiness, personal gain and personal growth are legitimate, but must all be instrumental in the social and human good as embodied in the Kingdom of God. Regeneration will not be only a mighty necessity but must be expressed in terms of passionate service to a sobbing, suffering, sinning world.

We see how shallow is the creed of the socialist, syndicalist and communist who believe that a mechanical adjustment of the force of production and distribution will solve the social problem. Whatever may be the economic and political form of life for the future we are sure—if it is to be Christian at all—it must embody the divine, human and social ideals of Jesus, the Commonwealth of God realized on earth among men and peoples and nations. The final test of process and goal will be the ability to produce, not wealth, but men and women of ideal Christian character.

Then the Church must be responsible for disseminating a Gospel of internationalism. No world-wide Christianity can be installed without previously installing a world-wide Christian brotherhood. The creation of a Christian world can be achieved only by spreading the doctrines of an international Christian goodwill. Just as a Christian community is a community where the spirit of the Christ dominates the thinking, activities and relationships of the people, coordinating and consolidating them into one great Christian brotherhood, possessed of one great Christian passion, namely, the lifting of the whole to higher moral and spiritual levels, so should it be with the State, so with the nation, and so with the world. Christianity has done something toward working out the basis for a Christian state and a Christian nation. True enough the basis we have reached rests largely on coercion or force. The law compels the obstreperous individual in a Christian community to keep his place. The Federal laws of the nation compel the obstreperous State to adjust itself properly with all the other States. The civil war settled forever the right of any one State to secede and become disassociated with the other States. If this Christian republic of ours could amalgamate or bring into one great federation of

States dominated and directed by the same spirit and passion forty-eight separate and specific units, then is there not brains sufficient—and leadership sufficient—in the nations of the world to formulate some scheme of federation incorporating a sufficient number of the nations to at least hold the balance of power and give some assurance for world security? I am saying world federation or world cooperation along sensible and fundamental lines, such as will lay a sure foundation upon which the structure of a world organization looking toward perpetual peace and the highest good of all the units may be erected, should be inaugurated at the earliest possible moment. World federation, or the linking of the nations in a unit program of some sort is the hope of the hour. But here is where the Christian nations have utterly and miserably failed. From all outward appearances no darker or more hopeless hour has ever settled down upon the earth than is now settling down. The nations are blinded, groping in utter darkness, possessed altogether with the spirit of selfishness; they have disregarded the challenge of the Most High and they are wholly and utterly oblivious to the silent call of suffering humanity around the globe. They are oblivious of the blood drenched fields of France. They are unmindful of the thousands of American boys, the millions of French, English, Italian, Canadian and Australian laddies who crossed the great divide and are silently sleeping in the fields of Flanders. Hope is paralyzed, confidence forsaken, faith shattered and God has been apparently completely crowded from the stage of international activity.

The treaty of Versailles did not prove to be a treaty of lasting peace, as many had fondly hoped, but rather it seems to be degenerating into the basis for future wars. It is absolute folly for our government to issue pious platitudes concerning a perpetual world peace and the disarmament of the nations and at the same time refuse to enter into any, so called, world entanglements looking toward that peace. It is utterly childish to talk about the abolition of war and at the same time have nations like England, France, America and any others who have the national strength, reaching out for new possessions, taking on new foreign investments and opening up new competitive markets at the expense of the weaker nations.

I wish to call your attention to one glaring example on the part of our own republic which will serve as a sufficient illustration to cover this whole matter. "On April 11, 1923, the Turkish National Assembly awarded to the Ottoman American Development Company headed by Rear Admiral Chester, a retired United States naval officer, extensive concessions for the building of railroads, the exploitation of mines and the execution of other large prospects. The fulfillment of this agreement would involve an expenditure of from $200,000,000 to $300,000,000 and the exploitation of minerals and other natural resources valued at more than $10,000,000,000. The oil fields of the Erzerum, Bitlis, Van and Mosul districts are estimated to have yet un-

touched over 8,000,000 barrels of oil; the Arghana Copper Mines are estimated to have 200,000,000 tons of high grade copper ore. These territories are also rich in gold, platinum, silver, iron, lead, zinc, tin, mercury, cobalt, manganese, nickel, coal and salt. The total length of the railroad to be constructed is 2,714 miles. Three port cities are to be builded. The duration of the contract is ninety-nine years."

In this connection The Nation said editorially: "Admiral Chester's concession in Turkey is as orthodox a forward movement step in imperialism as could be conceived. It grew out of an expedition for the protection of missionaries." Think of it, protecting the spread of the Gospel of Peace, and at the same time laying the ground work for future wars that bid fair to completely annihilate Christian civilization. I was saying, "It grew out of an expedition for the protection of missionaries. It includes oil, copper, iron and railroads, it conflicts with claims advanced in behalf of the subjects of two other great powers and has about as many possibilities of international squabbles hidden away in its clauses as could possibly be tucked into one single document."

Was America joking when she called the disarmament conference; was she joking when she talked against European entanglements? Ask the promoters of the Ottoman American Development Company. A ghastly joke it was to perpetrate on an unsuspecting and trusting people. The only hope for America is that our government shall forever abandon economic imperialism. It is utter folly for any government to indulge in the delusion that it can pursue the policy of economic imperialism, of securing new territories and concessions; of maintaining and enlarging her foreign markets; and of the investment of capital in foreign countries for purely selfish gains and at the same time hope that war may be averted for any considerable period in the future.

Some progress, however, is being made toward a permanent peace. This progress is mainly in the fact that men are catching the vision of the ghastliness of war, and are gradually registering themselves irrevocably against the war system. This progress is being made at a tragically slow pace. Tennyson caught something of the vision which is now breaking in on the thought of the present day when, eighty years ago, he wrote:

"Till the war drum throbbed no longer,
And the battle flags were furled
In the Parliament of man, the Federation of the world.
There the common sense of most shall hold a fretful realm in awe
And the kindly earth shall slumber, lapped in universal law."

The ultimate hope of humanity for a world-wide peace brought about by the creation of a world-wide Christian brotherhood is vested in the Christian Church. In the Church is to be

discovered the hope of a great spiritual dynamic possessed of a mightier force than military procedure, and that the most certain means of overcoming and abolishing the war system is to be found in the spirit and teachings of Jesus. However, much of the weakness of the Church in this generation is due to the frequency with which it compromises with great social evils. "The greatest blot on the history of the Church in modern times," says Common Streeter, "is the fact that with the glorious exception of the campaign to abolish slavery, the leaders in social, political and humanitarian reforms of the last century and a half in Europe have rarely been professing Christians; while the authorized representatives of organized Christianity have as often as not been on the wrong side." Kirby Page asks, "Can there be any doubt as to the imperative need for vision and courage on the part of the churches—vision to discriminate between gray and brown and black, and courage to repudiate at once and utterly those attitudes and practices which are unmistakably black? In the minds of a constantly increasing number of men and women there is a conviction that we have now reached this place in regard to war. To many, war is not gray or even brown; it is dead black—it is a way of dealing with disputes between nations which is an absolute violation of the teaching and example of Jesus and is an institution which must be totally abolished if civilization is to endure." War is utterly and hopelessly wrong. It is inherently unchristian. It defeats Christ's Kingdom, is self-defeating and illogical in its nature, and should be abolished at the earliest possible moment.

Dr. Harry Emerson Fosdick says, "But this I do see clearly; that war is the most colossal and ruinous social sin that affects mankind to-day; that it is utterly and irremediably un-Christian and that recognition of this fact is necessary to the continuance of Christian civilization; that the war system means everything that Jesus did not mean and means nothing that Jesus did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could desire. I must say that the more I consider war, its sources, methods and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war."

Dr. John M. Moore, of Marcy Avenue Baptist Church, Brooklyn, New York, says: "The wickedness and futility of war have been so fully demonstrated that I do not expect ever again to approve of war as an agency for the securing of human betterment. If the diplomats continue to reject the entreaties of goodwill everywhere to substitute a peace system for the present war system, I, for one, shall feel no obligation to help forward the next war."

"Let us demand," says Charles E. Jefferson, of Broadway Tabernacle, New York, "in the name of Christ that preparation

for war shall cease. Let us insist that target practice shall come to an end. Let us denounce as blasphemy against God, a conscienceless trampling on our word to the young men who went out to die in the Great War, heartened by our promise that that would be the last war. Let us cry out unitedly against the building of battleships, those breeders of fear, and against the construction of bomb-dropping aeroplanes, those tormenters of hate, and against the creation of all those instruments of death whose very existence arouses suspicion and poisons the springs of international goodwill."

A company of Christian ministers and laymen passed the following resolution: "We are certain that unless the Church of Christ takes now a clear and consistent stand on this matter of life and death to our civilization and to the world, she will merit the contempt of men and the judgment of God. We, therefore, urge the people of all the churches, and all ministers in particular, to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and stated."

The Church is, in the last analysis, the only agency that can outlaw war. The common conscience of mankind must declare war wrong before much progress can be made. Public opinion must register in favor of peace before the cause of peace can be materially advanced. War belongs to the realm of ethics and must be settled in that realm. Therefore, I say the Christian conscience of the world must be aroused and crystallized against war, and in favor of peace. The Church must take her stand. The ministry must have the courage to proclaim at whatever cost for world-wide and lasting peace.

The Church is also the only agency that is thoroughly qualified to carry forward constructive measures looking toward the complete removal of the war system. It is, indeed, the only institution on earth whose underlying principles and fundamental tenets make the war system utterly and hopelessly impossible.

Because of the fact that the present and the eternal foundations of the Church are based upon the conception of a universal Father, a universal Saviour, a universal brotherhood and a universal missionary passion to bring all men everywhere into this brotherhood, places a supreme obligation upon the Church to press the claims of peace until the last thought of war shall have been forever eradicated from the human intellect, and until the minds and hearts of men everywhere shall have been filled with the thought of universal peace and goodwill. In fact the Church is the only sufficient agency that is competent to generate sufficient influence and conviction to create an international mind, upon which all constructive proposals for the abolition of war can finally rest. Is the Church ready at this momentous hour to pledge itself, its time, energy, money, life, if necessary, in a crusade to abolish war and to inaugurate effective international

machinery to compel justice around the world, and to disseminate such a dynamic spiritual message and life as to draw and hold all men and all nations into vital contact with the heart and life of God? Let us pray passionately for this spirit to come upon us. This is the supreme challenge of high heaven at this moment.

THE NORMAL EVOLUTION OF THE AMERICAN CITY

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One hundred years ago William Hazlitt wrote a book entitled "The Spirit of the Age." In it he sketches the portraits of a number of his contemporaries. Introducing his essay on Mr. Coleridge he says, "The present is an age of talkers and not doers; and the reason is that the world is growing old. We are so far advanced in the arts and sciences that we live in retrospect and dote on past achievements. The accumulation of knowledge has been so great that we wonder at the height to which it has reached instead of attempting to add to it. What niche remains unoccupied? What path untried? What is the use of doing anything unless we could do better than all those who have gone on before us? What hope is there of this?"

Yet when Mr. Hazlitt characterized his time in 1825, there was not a railroad, not a steamship, not a telegraph; and we cannot imagine what our great grandfathers who wore periwigs and silver buckles would have thought had they seen our automobiles, a picture in motion, an airplane in the sky, or "listened in" on a radio concert.

The last century has been one of such amazing development that it is the wonder period of the world. Evolution is a term too tame to describe the series of transformations wrought before our eyes. Comparisons reveal a striking contrast. Our population moved from a group of States on the Atlantic sea-board across the mountains into the great Mississippi valley which DeTocqueville years ago declared was to become "the heart of America." It has built an empire on the Pacific Coast. The political problems which had to do with the experiments of self-government have become international in their scope. When Samuel Smith wrote "America" he had only a New England background in mind.

> "I love thy rocks and rills,
> Thy woods and templed hills"

but poorly describes the physical grandeur of the land we love. In order to magnify this Henry Van Dyke has added two verses to our national hymn that I wish might come into popular use,

> "I love thine inland seas,
> Thy groves of giant trees,
> Thy rolling plains;
> Thy rivers' mighty sweep,
> Thy mystic canyons deep,
> Thy mountains wild and steep,
> All thy domains.

"Thy silver Eastern strands,
Thy Golden Gate that stands
Wide to the West;
Thy flow'ring Southland fair,
Thy sweet and crystal air—
O land beyond compare,
Thee I love best."

Now, it is against this background of a century and a continent that we are to study the evolution of the American city—the emergence of great centers of population, the multiplication of them, the perils and possibilities they represent. It has seen the city of Pittsburgh grow from an outpost of civilization to a part of the "conservative East," and dependent for its prosperity on that giant circle of iron ranges that sweep around the head of the Great Lakes—at the center of which is Duluth! We have heard much of "Pittsburgh plus." Duluth is the city that makes it possible for Pittsburgh to put plus after its name! In 1830, less than a century ago, Chicago consisted of Fort Dearborn and fifteen houses. Now the Cross of Christ tops the Temple Building in the loop district and shines out over a city of three million people, while fifty million more are within a night's ride of this amazing metropolis of the Middle West. Twenty years ago Detroit was known as the most beautiful residential city of the nation, while now its distinction is its production of automobiles, and the fragrance of gardens has been displaced by the smell of gasoline. One can travel from Hell Gate to the Golden Gate and in the journey make the discovery that Main Street is practically a thoroughfare running across this continent and is paved and well lighted and filled with crowds most of the way, and up to date is more influential than Broadway, Fifth Avenue, or Wall Street, in determining the destinies of the Nation. This evolution of the city in America is something distinctive in our National life and carries its own problems. After we have taken into consideration every physical aspect of the American city we know the problem is more subtle and lies in the spiritual realm.

Once Walt Whitman and Sidney Lanier were talking of the glories of the Republic and Whitman discoursed of mountains and plains and rivers until Lanier exclaimed, "No, Walt Whitman, you cannot make a republic out of mountains and plains and rivers but only out of the spirits of men."

The growth of the American city has laid upon the church certain responsibilities we accept but contrariwise the city has also changed our emphasis in religious thinking. The city has had power to compel a new interpretation of the social message of the Gospel. The church has had to reshape its program to meet human needs where these have been brought dramatically to our attention through the medium of the city. Sidney Lanier is right—our guarantee of greatness is in the spirit of men. And William Hazlitt was right—the spirit of our age is to be found

among our contemporaries, the way people think and pray and vote and act. That our American cities have gone through an inevitable evolution is unmistakable. There has been growth in population. There has been the multiplication of mechanical conveniences. There has been the appearance of civic pride and consciousness. But what has been their influence on the church? What reaction have they caused in our interpretation of Christianity? Is the faith of the sons as vigorous as the faith of the fathers? Can the passion of the old-time religion be expressed in social terms? It is my contention that the city has changed the accent in our church program. It is not as necessary to trace the normal evolution by which the city has come to its place of power as to discover the results of that evolution and see where they have carried us. The city has slowly but surely forced us to a changed emphasis in our Christian outlook and procedure and I desire to suggest the way in which this has appeared and note the perils which are involved in it.

From a Dogmatic to a Diffusive Goodness

We have changed our emphasis from a dogmatic to a diffusive goodness. Once the great question was, "What do you believe?" Now it is, "How do you live?" Once the emphasis was on creed; now it is on character. Once doctrinal differences were magnified; now they are minimized. Once we had denominational strife; now cooperation. The very size of the modern city, with its intricate problems of civic betterment has forced the churches into cooperative efforts. Once a war was on between science and theology and it would seem from certain skirmishes that a few bush-whackers want to revive that strife, but we know that in our day scientists have become more devout and theologians have grown more scientific in their methods. Once church membership was the test of orthodoxy; to-day there is much Christianity outside the church; in Christian associations and institutions, in reform and welfare agencies. Once insistence was placed on how one came into a Christian experience; now we realize that "there are diversities of operation, but the same Spirit." The river Nile has its birth in the heart of Africa, then finds its way through a mountainous region, plunges down five cataracts, and at last spreads its flood on the waiting lowlands of Egypt, where the multitudes rejoice in fertile fields and abundant harvests. Christianity is like this river. It had its birth in the heart of history, found its way through rocky defiles of the pagan world, leaped with torrential power down the cataracts of the reformation and to-day spreads its flood of blessing through all the realms of society.

We have seen this expansion period. We have watched the extension of Christian influence into every phase of life. This change of procedure has been accomplished quietly. It has been a normal evolution. It has been induced by the modern city—that aggregate of individuals which has compelled the church to think socially.

But there is danger in all this. In our broadening process we have thinned out. In our generous liberality of outlook we have grown shallow. There are so many good enterprises in which we are interested, our energies are used up and frittered away without definite accomplishment. We have so many irons in the fire we have no time to use the anvil. Ella Wheeler Wilcox once wrote:

"So many sects, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this old world needs."

There are multitudes who believe this. Their religion is one of kindness. But is that all this old world needs? I think not. In the diffusion of our goodness we have lost *conviction*. We hold a lot of beliefs. How few convictions hold us!

Liberality of opinion produces liberality of conduct. The line of demarcation between the church and the world is almost erased. By the loss of these positive convictions and that fervent piety which characterized our fathers we have invited a subtle peril. Our friendliness has at times resulted, not in making the world Christian, but in making Christians worldly. This loss of conviction appears in Sabbath desecration. Sunday is turned into a holiday, the altars of the church are forsaken under any pretext, while commercialized amusements profit through the backsliding of church members. It appears in triangular romances and bedroom farces, in current writings and moving pictures, in those records of juvenile delinquency and divorce frequency which proclaim that the sanctities of the home are broken down throughout the land. It appears in the extravagance which Mr. Babson deplores when he says that at the present rate of production there will be in three years more automobiles in the United States than homes. It appeared in our recession from idealism after the war and the complacency with which we let a great moral issue like world peace become the plaything of politicians. It appeared in the indifference of Christian people to the raillery and covert propaganda against the Eighteenth Amendment, which we now see has jeopardized the victory won after a century of heroic struggle. This loss of conviction and indifference to law is also reflected in the tempest in the teapot that has recently appeared in Washington. How can we expect newly Americanized citizens who have come to us to respect our laws if men in official circles and in places of national leadership do not set an example of honorable conduct?

There are conquests yet to be won. But they cannot be achieved with good natured complacency and pride in liberal views. The wrongs of our time can be corrected only by the impact of mighty convictions. In "The Choir Invisible" George Eliot prayed that life might

"Be the sweet presence of a good diffused,
But in diffusion ever more intense."

It is a good prayer for us to-day.

From Private to Public Righteousness

The city has power likewise to change our emphasis from a private to a public righteousness. Once it was "Every fellow for himself and the devil take the hindmost," but now we declare, "I am my brother's keeper." Once the great concern which people felt was to save their souls and it was not uncommon for healthy folks to pray for "dying grace"; now we pray for grace to live and serve. Once it was thought the earth was a wreck from which God might save a few; but now we believe "the tabernacle of God is with men." Once we believed God had favorites on whom he sent his blessing and from whom he withheld misfortune; but we are beginning to understand that much of man's woe is the result of his own ignorance and folly.

Christianity has a social message. The cross not only is perpendicular and thus lifts the soul to God, but it is horizontal and therefore carries implications as wide as humanity. In pioneer days and in village life where each individual was resourceful and self-sufficient an individual gospel was proclaimed. It has been the emergence of the city, the growth of a social consciousness, the appearance of humanity in crowds that has led to the social interpretation of Christ's message. Society is bound together not as a mass of wet clay that may be struck and indented at one spot and with no appreciable effect upon the mass, but a block of marble whose every atom feels the slightest tap upon its surface. It is the task of the church to see that the social organism shall be animated by the spirit of Christ.

To-day the individual is almost lost in the city. He is hopelessly bound up in conditions which limit his power of choice and determine the response he is able to make even to the call of God. Private righteousness alone is not sufficient. The problems arising in labor and capital, the living conditions of the working man, the selfishness of greed, the corruption of politics constitute social guilt and sin and call for social repentance and regeneration. Public opinion and public righteousness can bring about this change. This is peculiarly the problem of cities. With the normal evolution of the city has come a corresponding evolution of the Christian conscience which demands that these wrongs shall be righted and reforms enacted into laws that meet these new conditions. But a danger is here too, a danger induced by the city and what seems like an unmanageable mass of population that is inert and unmoved. Just as our beliefs may lead us into loss of conviction, so our piety when expressed in public terms may lack coherence. Our peril is that all this material shall remain unorganized and chaotic, that it shall express itself in fretfulness and impatience, that it become the tinder of social revolution that shall prove destructive. The need is for some

evangelist of social salvation to arouse the indignation and sense of injury and injustice to a mass movement, a prophet who shall gather all these elements of reform and impulses moving toward a better day into constructive *coherence,* a leader in whom shall be typified the hopes of humanity and under whose guidance all these moral questions shall be lifted above the murky air of politics, the prejudice of class, the selfishness of individuals, to the higher ethical plane of brotherhood.

From Reformative to Preventive Salvation

The city is likewise responsible for the change in emphasis from a reformative to a preventive salvation. Looking out upon the complex conditions created by the growth of cities, the church has sought to correct evil at its source. There will always be need for the operation of divine grace in redemptive power in human life. The summons to save souls is always appropriate and imperative. But we have traveled far from that time when the sowing of wild oats was thought to be inevitable among the young. They were allowed to drift into sin and then called back from their waywardness. To-day the argument for evangelism is less theological than it is economic. We point out the wastage of sin and decry the loss of life it creates, the defeat it carries in promise to all who indulge in it. We are trying to prevent the ruin of those whom God has endowed.

This tendency is seen in other fields of activity. In the operation of the courts the accent is on prevention rather than punishment. Juvenile courts, the care of delinquents, the active interest in the under privileged child, the system of parole, are all a part of the plan to save the unfortunate for good citizenship, In medicine, baby clinics, visiting nurses, public sanitation, and propaganda in the interest of the community's health, are evident. In some industrial centers, hospitals once filled with those brought in through accidents, have been emptied by the "Safety First" campaign. Now and then we see even in the political realm the election of patriots who will enforce the law, instead of politicians who wink at its violation. Instead of building life saving stations to recover our losses caused by shipwrecks, we are charting the sea and lighting the lamps so that ships may come safely to harbor.

It is not surprising therefore that the church has caught the same spirit and changed its emphasis from reform to prevention. Once the church depended on periodic revivals to recruit its membership; now we are attempting to articulate the church's program to every need of the community in the spirit of service. Attempts are being made to capture youth for Christ—a soul plus a life!

The current Year Book sets forth the interesting fact from the investigation of Professor Athearn that, whereas, the age of decision was placed by Professors Coe and Starbuck, some years ago, at sixteen, the emphasis on religious education and the spiritual nurture of children in the Methodist Episcopal Church has

advanced that period of religious awakening forward six years. This is striking testimony of the attention given in recent years to this matter of strategic importance.

Over against this our World Service volume discloses that half our population is under twenty-five years of age and half of that number (viz. 27,274,000) have no religious education and are designated as "unreached Protestants." The hope of democracy is in an intelligent citizenship. Patriotic reasons if not spiritual passion should lead us to overtake this task.

Then the duplication of churches, the wastage of money and effort in keeping the wheels of organization moving, likewise call us to a new solidarity of effort with those who follow Christ. The word which has power at this point to correct ancient evils, speed the undertaking of city-wide tasks which concern the whole people and which the Church of Christ must sponsor, the correction of waste in human life and money consecrated to the most economical and constructive use for the bringing in of the Kingdom, is *cooperation*. Old shibboleths are dying. Fierce competition in denominations must pass away. Instead of unhappy rivalries and spasmodic reforms we must get together in the great common constructive tasks of the Kingdom. The very problems of the city have driven us to this cooperation.

From an Autocratic to a Persuasive Christianity

The city has also had power to change our emphasis from an autocratic to a persuasive Christianity. It is sometimes said that the note of authority has been lost from the religious life. Any kind of authority is evident when it is centralized. When authority passes to the people, as it does in a democracy, the problems of government become more intricate. In groups where thousands and millions are involved this sense of responsibility is apt to be dissipated and lost. The sanctions and restraints of the law sit more loosely on the conscience. So thoroughly have we mixed in social contracts, so independent have we grown in opinion and self-expression by our community life that we like no authority that acts in an authoritative manner. We resent arbitrary mandates. We rebel at commands. The spirit of the times is in rebellion against all unnecessary government and all kinds of vested authority. Thus the city again casts its spell upon our attitude to life. It influences our thinking in the religious realm. Some look to the church as the seat of final authority, some to the Bible, some to conscience, and some find it in the Master Himself. But the method by which that authority is expressed must be in terms of persuasion. Threats of doom, the appeal of fear, the attempt at coercion, all belong to the past. In the realm of evangelism we have learned that the only effective procedure is the rational preaching of truth and the appearance of lives which furnish example and encouragement.

To make Christianity truly persuasive, what is needed? What can obviate and avoid the lurking danger at this point?

One thing—*consecration.* This constitutes the true apologetic of our Christian faith. Not arguments, controversies, denunciations, hot hells, scintillating heavens—but lives.

Men have been greatly disturbed because we were in the midst of reconstruction and change. They have wondered about the outcome for the church. The period through which we have been passing is one of housecleaning. There is always a bonfire and rubbish and dust and discomfort at housecleaning time. We find out we have some things we had forgotten. We give away the junk and preserve the necessary furniture. And when our present turmoil has subsided we will find that all the essential furniture of the religious life will be back where it belongs. Prayer, the Bible, the Church, God, will all be set in place and the soul will go about its work with singing. These are elements we must build into the furnishing of the city. They can only be built in the structure by consecrated lives.

This then is our conclusion—while we undertake to make the city Christian, we do well to watch lest the city make us dull in spiritual sensibilities. In the midst of the diffusion of our goodness let us not love our convictions. If righteousness is to function publicly let us give it coherence. In all preventive measures which minister to youth and the city life let us not overlook the value of cooperation. And may we not forget that the real secret of every persuasive Christian appeal is in consecration. This is no time for a kindergarten Christianity but an adult conception of the Gospel. The tasks of the present cannot be overtaken by a small town conception of our faith. In the normal evolution of the city's population and material expansion there must be an accompanying evolution of Christian procedure and passion. Thus too we may realize an ideal in those cities in which we have residence and responsibilities which one may find written on the base of a bronze statue in a prominent park in Cleveland in tribute to one of its great citizens:

"Beyond his party and beyond his class
This man forsook the few to serve the mass;
He found us groping leaderless and blind,
He left a city with a civic mind;
He found us struggling each his selfish part,
He left a city with a civic heart;
And ever with his eyes fixed on the goal,
The vision of a city with a soul."

THE EVOLUTION OF THE INDUSTRIAL CITY

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The industrial city is the development of the last one hundred years. Previous to that time there had been great cities but they were dependent upon other interests for their prosperity. There had been great political capitals such as Babylon, Memphis, Rome, Paris and London. There had been powerful commercial cities as Tyre, Carthage, Alexandria, Venice, and the cities of the Hanseatic League. But the great industrial city is a thing of the recent origin and is the most characteristic feature of our new age. Its growth is phenomenal and every indication points to an increasing momentum in its evolution.

We hear much about the "back to the country movement." We are told that the telephone, rural delivery, the automobile and other conveniences are going to make life on the farm more attractive and so check this urban trend. But such a suggestion entirely misses the mark. It is true some of the migration cityward may be for sentimental reasons or educational purposes, but that is relatively negligible. It is the economic urge that drives the multitudes from the rural regions to the industrial centers. At least three causes may be mentioned.

The first is the invention of machinery and its application to farm labor. For centuries agricultural labor was in a static condition. The methods in use when Jacob labored for his father-in-law Laban, and Ruth gleaned in the fields of Boaz continued with little change down to the time of our great-grandfathers. Then it was we harnessed the stream, flung a chain about the thunderbolt and, hitching these energies to machinery, made them perform the tasks toilsomely wrought by hand. The consequence was one man could do the work of several on the farm and the surplus labor thus released from its task drifted to the city and found occupation in making the machines that were displacing workers on the farm.

Another cause was the combination found necessary for the economic production of the tools men used. Some of us are old enough to remember when in almost any country village there could be seen not only a blacksmith shop but tin shops, cooperages, wagon shops, shoe shops and a long list of small industries that served the immediate needs of the community. These have been swallowed up by the great factory that can produce the articles more cheaply by virtue of its greater output. These factories are invariably located in such centers as are favorable to industrial operations. They have helped build up the industrial city.

The third cause of the industrial city's growth is found in our unprecedented prosperity. Look at the case as it presents itself. Here are, let us say, a hundred million people living, as

they do in some of the countries of the East, with the narrowest possible margin between them and poverty. Their chief needs have to do with raw material. There are a hundred million stomachs to be filled, a hundred million bodies to be clothed. But let us conceive of the wealth of that people increasing twenty-fold, a not impossible estimate. Now those millions cannot eat twenty times as much food nor wear twenty times as much clothes. There will doubtless be some increase in the demand for raw material, but not a very great one. But the extent to which they may make expenditures upon perfecting the delicacy of their food and the fineness of their wearing apparel is only limited by the character of their tastes and the length of their pocketbooks. All this added expenditure goes to the industrial cities where luxuries are created, not to the farm, where the raw material is produced. Take the automobile industry as an item. Admitting, as we must, its considerable service as a utility, we must still concede that this article stands largely as an expression of the remarkable prosperity of this country. Thus it is the chances for youth in the country grow less and less with the passing years.

The relation of the church to this industrial city is one of supreme moment. It is a regrettable fact that in this vast area the church counts for relatively little. Let us visualize the scene Here stands a church, on either side of it is the home of a workman. On one side dwells the farmer. We observe the path between his threshold and the portal of the church is well trodden. That does not mean that every farmer is spiritually minded nor his wife a saint. It does imply that at no time has there been a breach between the farm and the church. Indeed, the church has had its most enthusiastic support from this rural class. Our ministers and missionaries have been largely recruited from the country church. There the church counts for much in the life of the community. Its ministers are the moral and social advisors of the great majority of the people. On the other hand the path between the industrial worker's home and the church is poorly trodden. Of course the children may be gathered into the Sunday school, many workers' wives affiliate with the church, a few of the men themselves associate with its membership. But it is not extreme to say the great mass of them live with no contacts whatever with the church of the Carpenter of Nazareth. Probably their union has its meeting at the hour of the church service. In many instances the worker is outright hostile to organized Christianity. When not that he is apt to be coldly indifferent. The church simply does not count among the factors that go to make up his life. He believes it is indifferent to his interests, utterly ignorant of the aim of labor, if not opposed to the program to which he is intensely committed. I am simply stating the position of the typical industrial worker, not defending it. But it is a position the church must come to understand if it strives to recover this great sector on its battle front, now all too completely in the control of the enemy.

But why this great divergence of interest in the church on the part of these two groups of workmen? Let us see what we may find in their differing conditions that may help explain their dissimilar attitudes.

The tiller of the soil is in intimate contact with the processes of nature whose marvels and mysteries naturally carry his thought from creation up to the Creator. The industrial worker handles machinery and material that is the product of man, and him alone. The farmer works out in the vast open spaces with heaven's clear sky above him, away from the multitudes, where man is distant and only God is near. The industrial man works in a crowded shop amidst the clatter of his machinery and the coarse language of its crowds of foul-mouthed men. The work on the farm is of that varied kind that calls for ingenuity, invention and intellectual alertness. Personality finds ample expression through what is done. The industrial man feeds a machine and to appearances is less intelligent than the machine itself. His work is monotonous, dull and deadening to the personality. A case in hand may illustrate. A man left the Ford shop and found employment elsewhere. He failed at his first job. They tried him on another and another only to be met with repeated failures. When asked what he had done at the Ford shop he replied he had worked on bolt number twenty-seven. The farmer is quite continuously employed, and when he finds leisure has healthy recreation within his reach, that is not fraught with great moral danger. The industrial man works under a system that is belted and speeded up so tensely that short hours are a physical necessity. Men go astray in their leisure, not at their labor. In abundance of leisure and a congested population, commercialized vice finds its most fruitful field. The result has been the saloon, the brothel, the cheap show and such agencies of evil have exploited the worker in the mills and factories in a way the toiler on the farm has never suffered. Once more there is much in the conditions under which he lives and labors that tends to embitter the spirit of the industrial worker. Goldsmith in his Traveller writing of the Swiss peasant says:

"Though poor the peasant's hut, his feast though small,
He sees his little lot, the lot of all,
Sees no contiguous palace rear its head
To shame the meanness of his humble shed,
Nor costly lord his sumptuous banquet deal,
To make him loathe his vegetable meal."

But that is precisely what the industrial worker is apt to see. He sees the mansion of the capitalist on the hill, the comfortable home of the manager on the avenue, while he and his fellows are huddled in poor shacks on narrow streets and mean quarters of the city. His envy is aroused. He grows sour and nurses class hatred. Too often he associates the church with this more comfortable class and looking upon it as a capitalistic institution, will have nothing to do with its ministry.

How can the church overcome this cold indifference? There must be a more persistent emphasis upon the social message of the gospel. Much of this indifference is the heritage of former generations when the only appeal of the church was an other-world religion. About the middle of the last century George Eliot contributed an article to the Westminster Review in which under the cover of a review of Young's "Night Thoughts" she wrote a stinging criticism of the form of religious expression most prevalent in her day. Her restrictions were on "its infidelity to the present and the visible which turned from its motives, its sanctities and its religion to the remote, the vague and the unknown." About the same time Mrs. Browning wrote:

"This age shows, to my thinking, still more infidels to Adam
Than directly, by profession, simple infidels to God."

If you will turn to the preaching of that period, you will find its greatest stress was laid on the future glories of the blest and the terrors of the lost. This was the very time when the industrial system of England was reaping grimmest harvest of wrecked manhood and blasted childhood. The remembrance of this is still rankling in the minds of our workmen. If you try to interest them in the church you will probably receive the reply "Away with your other-world religion, we will have none of it." You may insist this view does scant justice to the social emphasis many are making to-day. But we should realize that working men, like many others, are living upon the religious prepossessions received in childhood.

Then too the church must strive to understand the industrial issue. It is far from being as simple as some would have us believe. Labor has a rather clear cut program, that aims at nothing less than a reorganization of our industrial system. The industrial worker has come very largely to believe the church is a capitalistic institution and does not sympathize with the aims of labor. Has the average churchman the capitalistic mind? Let us see. The farmer is a capitalist. The small tradesman is a pronounced capitalist. An extreme individualism dominates the great mass of the people. How often this is seen in times of industrial disturbance. Let workmen resort to their one instrument of warfare, the strike, and most of us are more concerned about our winter's supply of coal and our uninterrupted travel than we are in finding the merits of the controversy. The fact is very few realize the new situation that has suddenly sprung up since the immense combinations have taken place in industry, reducing the laborer to a mere automaton in this gigantic machine. The church must lay aside its former prepossessions and make an entirely new study of this unique situation.

I may further remark that the church must come to a fuller understanding of the psychology of the workingman. Our ministry has been largely recruited from the rural classes or from the well-to-do in business and professional life. What training

they have received in our conventional colleges and seminaries has tended to educate them away from sympathy with the industrial worker. I am not disposed to criticize our theological seminaries, nevertheless I may say that if I had my way I would establish an entirely different kind of institution for ministerial training. I would not locate this school in a beautiful suburb by the great lake, nor in the romantic forests of New Jersey, nor yet in classic Boston. I would place it in one of the suburbs of a great industrial city like Pittsburgh, Cleveland, Detroit or Chicago. Taking my cue from the Engineering Department of the University of Cincinnati, I would adopt the part time system. I had occasion to look into the workings of that school and after examining the class room methods, I visited one of the great factories where a number of the men were employed. As the foremen pointed out the university men, I noticed their faces were just as smeared and their clothes as soiled as any of the men. Here they did their laboratory work. I would send these ministerial recruits for half their time into the shops, not to learn engineering or any other craft, but to study the psychology of the workman. If it were a union shop I would have him conform to its rules. The thing I would secure would be a close-up contact with the working man as he is in our great industrial system. Then too I would give the institution a very different course of study from that of our conventional seminaries. I would make it practical rather than academic. I would leave it for others to study Greek and Hebrew, but insist that the candidate know the language of the shop and the jargon of the labor group. I would have him spend less time on theories of the atonement and more on economic theories which our laborer is studying so intensely. If he did not know all about the hypostatic union, I would insist that he did understand thoroughly the genius of the labor union. A man thus trained might hope to command the respect of the industrial worker because able to catch his point of view. A long time ago a Teacher stepped out from the workshop and spoke to the people. A reporter tells us the common people heard him gladly, for he spoke as one having authority and not as the scribes. The scribe had led a life detached from the people, but the Master was one of them and spoke in language all could understand.

I would refer the financial support of such an institution to the Board of Home Missions, believing it is just as legitimate for that agency to spend its resources on men as material. If more money were used to develop personality, less would be needed for building material and financial support. Until we come to recognize the independent spirit of the workingman, we will make little progress toward his evangelism. So called institutional work may suit the down-and-outs, but our self respecting industrial worker will not be coaxed to the church with soup and soap, kindergartens, playgrounds, reading rooms, and concerts. These ministries may have their place, but the laboring man ought to pay his own bills. If he is not receiving a wage

that permits this, then the church should busy itself in securing for him his just rights. Many kind hearted benefactors have been scandalized because their efforts at welfare work have been so coldly received, even scouted as "Hellfare-work." Not charity but a chance is what men need. Give our industrial groups capable, intelligent leadership and they will respond as surely as any others.

I may suggest also that we will need to revise many of our methods of work to adapt ourselves to the industrial situation. One cause of our failure has been that the average church in the industrial community has been a mere replica of the country church. The industrial community needs to be studied in order to know its particular needs. I think it will be observed that the opportunity for social recreation is one of the great needs. One reason the saloon had such a hold in these centers was because it was the workingman's club. Hoping that this institution has passed for good the church should become the agency to supply this yearning for fellowship. Capital and management also need consideration on the part of the church. Here there is the advantage that the church has the ear of this class. This does not imply that all men of wealth and captains of industry are spiritually minded, and yet it is not extravagant to say that as a class they are favorably disposed to the church. Three attitudes of the capitalistic class toward our industrial worker may be discerned. There are a few who, like Nash, Hapgood and others, have the boldness to cut athwart the conventional commercial ethics and the traditional industrial methods and make a heroic attempt to apply the ethics of Jesus and a genuine democracy to industry. Their numbers are all too few. A larger group chafe under the present system. They realize keenly the discrepancy between the religion of Jesus which they profess, and the methods in vogue in modern industry, but feel helpless to make any change. They are enmeshed in the system and see no way to practice what they would like to see established, without ruining their business. A larger group are satisfied to keep their religion and business entirely separate and satisfy conscience, where they have one, with throwing a sop to society in the form of a charitable dole. What can the church do to rebuke this latter class, encourage those who desire a better condition and increase the number of brave crusaders who have the courage of their convictions?

In the first place we must preach a higher purpose in industry. Service and no profits must be set up as its goal. Why should our physicians, teachers, social workers and ministers be expected to conform to this standard of service while industry is free to pursue the selfish aim of profits purely? Little advance can be made until this standard of Jesus can be more generally accepted.

Then too, the church must cultivate a new consciousness of sin. We have long held clear-cut convictions touching personal vices, for these the severest punishment must be meted out. But an

entirely new set of sins has sprung up because of the shifting of the economic and industrial situation. These sins are less personal, less direct, less repulsive, more subtle, devious and hidden but none the less destructive of human welfare. We are not quite sure how these modern violators should be treated. We know what to do with the pick-pockets and burglars, but what we should do with those who rob the public of its rights in a corporate and impersonal way, is not quite so clear. Our moral haziness is increased by the fact that the perpetrators of a rank social offence may be eminent for their high personal virtues. The men whom we single out for these long-distance sins may be persons of clean habits, exemplary in their family life, generous in their philanthropies, and devoted to their church. When a clearsighted reformer distinctly points out the evils of society it is very easy to brand him as an agitator and create such a hostile ferment as will nullify his efforts. The church must show that when men have done penance for their personal sins they may still need to repent of their corporate offences.

Besides all this it is not easy to discover the culprit. When an offence is personal we can very readily locate the blame, but when a sin is social it may require an expert detective to track the offender. Here we have indicated a task that will call for the service of the church in its larger corporate capacity. The industrial investigation essential to a right understanding of the situation can only be accomplished by those capable of gathering, classifying and estimating the facts. A stupid, blind indifference on the one hand, or an hysterical agitation on the other will alike prove unavailing. To disentangle the truth in our complex industrial situation, and to set forth the salient facts in their proper perspective is not a simple task. It calls for those who have a sympathetic interest in humanity and yet are able to resist the tide of emotion that so frequently sweeps away judgment. But there is no remedial agency equal to the light. No social wrong can long resist the penetrating influence of public opinion.

In this industrial development, there is a wider interest than that of the immediate participants in the struggle, capital and labor, there is the consideration of the great third party, the public. This public is more than a curious bystander looking upon the struggle as the occupants of the bleachers may view a game on the gridiron. They are more than detached observers, they are interested participants, responsible in a large measure for the outcome of the issue. Here is where the duty of the church comes in. While it may not hold a brief for either capital or labor, it does hold a brief for the public.

The church must see that justice everywhere prevails. This it may do by arousing the public to take an interest in and share a responsibility for this industrial issue. It is necessary that the public shall be educated to nicely discriminate between right and wrong in our social controversies. It must not be ruled by

its prejudices nor permit its opinions to be controlled by mere convenience. It must be shown its duty to suffer if necessary, for the sake of the party that is wronged.

Let us realize there is no other method of industrial adjustment than that the church offers through acceptance of the spirit of Jesus Christ. There can be no ultimate solution so long as human nature continues as it is. Our industrial strife grows out of the spirit of selfishness so dominant in the hearts of both parties to the controversy. Herbert Spencer said "I know of no political alchemy whereby golden character can be secured from leaden instincts." While Benjamin Kidd declared, "The evolution which is slowly proceeding in human affairs is not primarily intellectual but religious." The church must realize its supreme task lies in contributing this needed religious element to our industrial evolution. It must point out the path of real progress that lies between extremes. It must warn the people on the one hand of the frantic reformer, calling loudly from the places of public concourse urging us to join his quick crusade. To follow his rash leadership would be to plunge society into the quagmire of fanaticism. On the other hand it must beware of that crisp conservatism that would solidify the social order into a static inertia. He must be a blind believer in conformity who can rest content with things as they are in this age of such rapid transition. Our old economic system is challenged, our old social ideas are cast into the crucible, our old religious shibboleths have lost their significance in this new day of social and industrial reconstruction. What we need is one stabilizing influence amidst all this ferment. May not the church be the reagent around which this solvent society may precipitate into a new and finer crystallization? As we trace the progress of civilization, we will find in many dark hours of confusion the torch that has lighted the way has been held in the trembling hand of the church. If the incandescent lamps of justice and good will are swung in the dark jungle of our tangled industrial affairs, we must increase the candle power of the light that shines in the Christian Church.

TYPE CHURCHES AND COMMUNITIES POLYGLOT AND FOREIGN SPEAKING

Rev. George G. Hollingshead

Superintendent of Goodwill Industries and Foreign-Speaking Churches, Jersey City, New Jersey

In 1915, development of the polyglot church and associated institutions in down-town Jersey City, began. For sixty-five years, the old St. Paul's Methodist Episcopal Church had maintained the standard traditional services of the denomination. During this time, it had risen to 1,000 members and probationers in 1878, and fallen to an organization with less than 100 in 1915 —75 per cent of whom had passed their seventieth year—an organization without financial resources or prospect of continuation. Located in the down-town section of Jersey City, with a neighboring population of 90,000 people, where already twenty Protestant churches had been closed, its prospect was to be the next.

Perhaps, the best way to convey an idea of this polyglot institution is to recite in more or less chronological order, the various departments and activities as they unfolded and the institutions developed.

Several important steps were taken in 1915, to change this old family church into a missionary institution. An Italian student was secured as a part-time pastor, and services were commenced among the Italians. The Italian student had been on the field a few weeks before the beginning of the present program. For the past nine years, this small beginning has been cultivated, and has resulted in our present Italian work, with 125 members, well attended services, regular mid-week prayer meeting, Italian Epworth League, extensive work in Americanization carried on at our settlement, over fifty Italian young men and women having been enrolled in the English classes during the present winter, clubs of Italian young men and women, and extensive children's work, reaching hundreds of Italian families. This department has been for the past five years under the constructive leadership of Rev. Corado Riggio, who along with his pastoral and educational work, has rendered the highest type of welfare and community service in Jersey City's Italian colony. His uncovering of child labor conditions during the past summer, has opened an agitation of national significance.

Two other beginnings of importance were made in 1915—the opening of the First Vacation Bible School, which was followed up by the installation of moving picture equipment; and the development of programs for the children of the neighborhood. Many experiments have been made with motion pictures. Their use has continued as a prominent factor in reaching the children—stimulating Sunday school attendance and in the educa-

tional programs of the foreign-speaking work. The first survey of our community was made that year, bringing out some startling statistics. The ratio of the population was found to be 10 Catholics to 2 Jews to 1 Protestant; or 1 Protestant in every 13; or 7½ per cent of the population. Eighty per cent of the families were foreign. The leading national groups were Italian, Polish, Irish, Russian Jewish; and, in all, twenty-six nationalties were represented in the blocks surveyed—a truly polyglot community.

The following year, 1916, a Russian student was secured and work commenced among the Russians. This work consisted of a Sunday service, a Saturday night open forum, and educational classes held two or three evenings a week. After a successful year, our leader removed, and we were unable to find another to take his place; and for two years, this Russian work lapsed—to be taken up again on the initiative of the Russians themselves; and at present, has developed into a Russian work, with a full-time pastor, a mid-week prayer meeting, an English class with 25 men in it, a children's school, and extension work in Passaic.

In the following year, 1917, the transfer of the Epworth Industrial School at St. Paul's Church, incorporated into the program, a children's work, which for many years has been carried on independently by two deaconesses, and which reaches four to six hundred children, with a helpful educational and religious program.

The attempt to carry on all of these activities in the old St. Paul's Church, led in the following year (1918) to the leasing of a house now known as the "Goodwill Community House," and the opening of a settlement with accommodations for deaconesses and resident workers, a day nursery, club and class rooms. In the same year, another Methodist Episcopal Church, which had fallen below self-support, was added to this association of institutions, when the Centenary Methodist Episcopal Church was put under the same pastor.

In 1919, a branch of the Goodwill Industries was organized and opened a factory and store. The small beginning of this field has made a steady growth until in 1923, over $40,000 worth of renovated articles were sold from stores operated in Jersey City, Hoboken and Newark; 51,800 hours of employment were given—much of it to needy, handicapped people—and many of them associated with the religious activities of this ploygot church.

In 1920, the property of the Goodwill Community House was purchased with Centenary money, and organized work among the Lithuanians was started and carried on in a small way. This Lithuanian work has since been discontinued, but the families are still reached through the children.

In 1921, the pressure for accommodations led to the purchase of the Goodwill Community House Annex, a four-story brick building adjoining, now used for dormitories and offices and for

the Polish Popular University, which was organized in the same year. The Polish educational and social work is now under the direction of two Polish workers—about twenty classes are held each week on a wide variety of subjects. Illustrated lectures and special features are part of this Polish program.

In 1922, the administrative side of the work was strengthened, a permanent secretary secured, an improved system of bookkeeping installed, and a number of the departments greatly enlarged. The year was notable in the Goodwill Industries by the opening of two new stores, one in Jersey City, and the other in Hoboken; and the opening of a branch office in Newark. A daily Kindergarten was opened in connection with the Day Nursery.

In 1923, the offices of the Goodwill Industries and Goodwill Center were consolidated, and the best of modern office equipment installed. The playground in the rear of the two buildings was equipped with first-class apparatus, and supervised play started, which has reached over a thousand children in a single week. A boys' camp was opened at Lake Stahahe, in Palisades Interstate Park. A store was opened in Newark, and the New Jersey addition of the Goodwill Industries Syndicated Paper, "The Goodwill," began its quarterly visits.

During these years, from 1915 to 1923, the staff of workers has increased from a pastor, Italian student and a deaconess to five pastors and fifteen full-time and five part-time social-religious workers, and an additional staff of ten in the Goodwill Industries. The receipts and expenditures for maintenance have increased from $2,500 in 1915, to over $80,000 in 1923.

In 1915, two or three nationalities were represented in the membership of the American church. In 1921, twenty-eight nationalities were represented in the classes, clubs, nursery and other activities carried on by this institution; organized groups for six nationalities were meeting regularly, and foreign-speaking workers were employed for four racial groups.

This ploygiot program in Jersey City is the result of nine years of growth. It is more typical of polyglot institutions than ideal. Its physical equipment is painfully primitive. It is not a model. It is rather the product of a long series of compromises brought about sometimes by opposition; better at times, both inside and outside the church, and by limitations in equipment, finances and leadership.

No long term program was ever laid down, and no one could have foretold the direction of its evolution. New suggestions have been tried and opportunities to serve new groups in this polyglot community have at times been brought about in such unexpected ways as to leave the conviction that it was of God.

The only thing of which we are certain in this situation is the overwhelming spiritual and social needs of the thousands in this community. The only purpose which we have had has been to serve these polyglot multitudes as Christ would.

Jersey City

Here the freights meet the ships by the great ocean slips,
And the liner's provisioned and coaled;
And the low lighters ride by the tall steamship's side,
While the cargo swings up to the hold.

Here the tugboats' salutes, locomotives' shrill toots,
And the steamers' long hoo-oo-oo-oos ever blend
With the puffing and roar of the yards in the score
Of a symphony, hoarse, without end.

Here the factories' lights glare throughout the long nights,
In the dust that machines upward drive,
And the speeded-up wheels fatigue flesh till it reels,
Ere the shifts of fresh workers arrive.

Here the health-building toil of the fresh air and soil,
Which evolved, through the ages, the race,
Is exchanged for a grind, dooming body and mind
By the rote of its deadening pace.

Here the tenement ranks, in a cubic phalanx,
Are arrayed—each a great human den;
And the streets, so forlorn, swarm with alien born,
And the larvæ and workers of men.

Here the motor trucks fleets ever clog the main streets,
At the ferries that cross the river;
Here the world rushes through with no chance for a view,
As it hurries to business and pleasure.

But the world passing by never hears the tired sigh,
Nor sees the real life of the workers;
And some folks lightly sneer at the Lord's problem here
Of bringing all men to be brothers.

In such a world, can all men ever be brothers?
Can the sordid aspects of industry ever be changed?
Can ignorance and stupidity ever give way to enlightenment?
In this man-made environment, can children ever see a God-made universe?
Reared under such economic pressure, can souls ever be other than selfish and grasping?
If the churches close, will Christ foresake the people?

As we look down the years
It oft haunts us with fears
Lest the world becoming a city,
The monotonous round
Everywhere shall be found
The heritage of humanity.

But we live for the day,
That the prophets portray;
When all men of the Tree of Life eat,
When the light of the town
Is the Lord's true renown,
And the child safely goes through the street.

COMMUNITY METHODIST EPISCOPAL CHURCH, CHICAGO, ILL.

Rev. Warren N. Clark

Pastor, Community Methodist Episcopal Church, Chicago, Illinois

Twelve years ago, the Forty-seventh Street Methodist Church in the stock yards district presented one of the most difficult and discouraging problems in Chicago Methodism. Our church was located near the center of that densely peopled L-shaped district immediately south and west of the Union Stock Yards. We had a massive church building erected only twelve years before. Its auditorium would seat 600 people. This church had enjoyed exceptional leadership. During the preceding ten years it had been served by Harry F. Ward, David D. Vaughn, Joshua Smith, and Erwin Thompson. Successive tides of Slavic immigration, however, had swept out the older British-American constituency and had left our church stranded. Only a distressed remnant of the former membership remained. The dwindling congregation was torn by dissensions and petty jealousies. The people were discouraged, defeated, unhappy. The local congregation was not contributing enough to pay a janitor. The few wealthy friends who had been providing the main financial support of the church were discontinuing their gifts. The outlook for this church seemed hopeless, and the apparent solution, the easy way out, was to close up the church doors and abandon the field. The few remaining members really lived closer to the next Methodist Church toward the south and could join there. The church property, being located upon a business street, would bring $25,000.00. Dr. James Rowe, then Superintendent of our City Society, had entered into negotiations with prospective buyers of the church.

While these necessary adjustments were being worked out, I was assigned to serve this church as student pastor. What a situation it was for a "green-horn" from western Kansas. Accustomed to far horizons, I found forty thousand human beings huddled into a half-square mile area. One-third of them claimed no church affiliation. This area was only the north part of our parish. Here dwelt a sturdy, thrifty, industrious people grimly battling their way out of the depths to gain for themselves and their children a better place in life. Poles, Bohemians, Lithuanians, Slovaks, Germans and Irish numbered their thousands but their march was impeded by great obstacles and against such odds victory seemed impossible. Agencies of destruction abounded. In that surveyed district there were 239 saloons, open seven days a week and doing that year a business of three and a half million dollars. Sixty-five dance halls were being operated in direct connection with as many saloons. Their sky was constantly overcast by black clouds belched forth from the smoking

stacks of Chicago's giant packing industries. Their air was polluted by a nauseating stench from cattle pens, slaughter houses and fertilizer plants and poisoned by foul gases which came from putrifying offal dumped into that wide, sluggish open sewer called Bubbly Creek. Sickly grass, scrubby trees and dirty babies were making pitiful attempts to grow. In one precinct on Lincoln Street, of every five babies born three had died before they were a year old. With crime, disease, drunkenness, poverty, gambling, immorality and sin abounding, the Methodist Church proposed to quit. It is to declare our unbelief. Has the gospel ceased to be the power of God unto salvation? To quit is to betray our Christ. He would not quit in the face of sin and human wretchedness. If we really believe in God we must stay on the job. If our Christianity cannot conquer in the stock yards, what hope have heathen lands? Come what may, cost what it will we propose to hold this station for Christ.

Our church officials said in effect, "If you want it, you can have the job." Before the first year ended we had a deficit of $800.00. In the middle of the second year, I suffered a nervous breakdown and had to go out for two months. Dr. Elliott, at Wesley Hospital, told me I would not get well unless I quit the ministry. Baffled at every endeavor, defeated in every project, grasping at every straw, sick in body and sick in soul, it was no holiday experience, but it was revealing some things.

Church Has to Prove Right to Exist

The community did not want our church. In popular opinion, we had no business in that locality. We had to prove our right to exist by finding and serving some recognized need in the life of the people. Nine years ago we sold the old church, relocated upon a residence street and built a new plant. It includes a church chapel with seating for 300, a parish building with large gymnasium-hall, showers, kitchen, parlor, club rooms and a parsonage next door. The chapel is reserved exclusively for religious services and is opened only on Sunday. The gymnasium-hall is used every day of the week and for a great variety of purposes. For eight years the church, re-christened Community Church, has conducted a varied program of a social and religious ministry which I need not describe because its features are those of the institutional church.

The whole attitude of the community toward our church has undergone a remarkable transformation. One suggestive illustration must do duty here for a chapter. Nearly nine years ago we wanted to buy certain lots upon which to erect our new buildings. The owner refused to sell the lots to us. He owns a number of lots adjoining these and was convinced that the people did not want a Methodist Church in that neighborhood. Their prejudice against us was so bitter that it would injure his property values if we should build a Methodist Church there. Finally, we secured those lots, but we had to pay nearly twice their market value and took an additional lot between his property and our

church site and he stipulated in the deed that upon that lot no church or church building proper should ever be builded. Thus he indemnified himself from loss and insulated his property from the contamination of a Methodist Church.

No doubt there are hundreds of churches doing better work. The only excuse I have for this presentation is this—

If in any measure Community Church has done and is doing a piece of work worth while, its work can be duplicated almost anywhere, in an immigrant industrial community. Our most essential assets are available in most missionary fields. Why? Because:—

1. Community Church operates on a small budget. This is a day of expensive plants and big budgets. Our plant cost less than $30,000, eight years ago. There are plenty of places where the church does not need a three hundred thousand dollar plant in order to begin to do business. A big plant for an infant program will jeopardize the life and impair the usefulness of a church in exactly the same manner that forty-six or a hundred pounds of excess flesh will imperil the life and destroy the efficiency of the preacher.

Our budget last year for all salaries and current expenses was $6,652. We intend to keep it down. In another ten years, we hope to have our church well along the way to self-support.

2. Community Church operates with a small staff. Many are heralding the day of the great staff. It may have its place but not in an industrial community. A large staff means a big budget. A large staff stunts local leadership. Those institutional churches with the largest staffs, as I have seen them, produce the least number of local lay leaders. There is one unsalaried over-time worker—the pastor's wife. We have three students on the pay roll, two give us ten hours each and the other twenty hours a week. The choir director and the janitor complete the paid staff. For eight years we have been able to secure enough volunteer help to conduct a big Daily Vacation Bible School. We have now three classes taking courses in teacher's training. Five of our men are taking care of a number of our gangs of boys.

3. We believe in the principle and practice the policy of home rule. Formerly our Board of Trustees was in a large part comprised and controlled by a number of leading laymen of Chicago Methodism. We received valuable service from them and I esteem them highly. Yet that policy would never develop local leadership. We, therefore, gradually replaced them with our own members and now have an official board of thirty members, each one of whom is a member of our church. Five are immigrants, twenty-two are sons or daughters of immigrants. Three are Americans of the older stock. Eight nationalities are represented upon our board and they work together with amazing concord.

We claim not to have achieved. It is too early to predict what Community Church will achieve. I would venture this, however, that there is every human probability that if for the next twenty

years our church provides anything like adequate leadership for this enterprise we shall build up a strong, influential congregation.

At the outset we had three things to do:

1. To hold that field for the church and to revitalize a dying church. That has been done.

2. Break the bitter prejudice and disarm the opposition of the people. In large measure that has been done.

3. Proclaim in word and deed a gospel message which would grip the soul of that people for God. I cannot say that has been attained yet. We are dealing with a people accustomed to great religious authority. They are ex-Catholics and Roman Catholicism is a religion of absolute authority over its devotees. They come of a people who have believed firmly in a Pope and priest, whose voice was as the voice of God. Now they have defied that authority and broken the hold of that church. That Protestantism whose authority is that of an infallible Book has not gripped this people. I do not believe it ever will. Even among our American clergy and laity that authority no longer comes with the "Thus saith the Lord" power which controlled and moved our fathers. But somewhere, somehow, we must find that lost note and come before the people with conviction that burns, with vision that pierces and with an authority which men will recognize as the very voice of God.

THE CITY WIDE PARISH

Rev. R. N. Merrill

Pastor, White Temple Methodist Episcopal Church, Miami, Florida

"It's always June in Miami." Now June, 1919, was probably the month of greatest enthusiasm for the Centenary. Perhaps our story of church life in "the land of palms and sunshine" owes much to the fact that the atmosphere and spirit of June—even that June—have never left us. However, that may be, in our city of Miami, Florida, we have a church that took seriously much of the Centenary propaganda. It was a comparatively young church—and so perhaps didn't know any better. At that time this church was in debt about $15,000. Worse yet, it was delinquent in principal payments to the Board of Home Missions and Church Extension. Indeed, officers of this Board wrote letters—many, very many of them—which indicated that the Philadelphia office was sure it had made another bad loan—one of its very worst loans, it seemed. The church, Sunday school, and Women's Missionary Societies were flattering themselves that their combined yearly gifts to benevolent interests had passed the $1,000 mark. The Centenary quota was above $5,000 per year. Laymen, pastor, district superintendent and even resident bishop protested, and declared that the raising of any such amount was absolutely impossible. The area bishop saw an easy way out, and suggested that the church debt be written into the Centenary. Thus the church would be saved raising money for any outside interests, and the record of the area would compare favorably with those of other sections. Then the laymen and the pastor said, "No, ours is not a home missionary project. We'll raise our quota and the debt too."

Unto Whomsoever Much is Given

After months of preaching on the text, "Unto whomsoever much is given, of him shall be much required," Centenary subscriptions were taken. When the checking up was done, it was found that the figures were fifty per cent in excess of the quota. Shortly the debt disappeared, but by this time the most rapidly growing city in the whole United States had found its church building too small. Thirty-nine thousand dollars had to be spent on alterations to keep pace with the progress of our "Magic City." Twenty-two thousand dollars of this stands as debt to-day.

Of Him Shall Be Much Required

Just about that time folks began to talk Post-Centenary and a survey of our county was made. This helped us to discover eleven centers in Dade County, Florida, where in each case, within a radius of one mile, there were from 1,000 to 3,500 year-round residents with absolutely no church of any denomination. Should

these rapidly-growing sections be neglected? Other churches were not entering them. What could be done? Folks remembered the pre-Centenary preaching, "For unto whomsoever much is given, of him shall be much required," and said, "This principle of Christian stewardship is just as applicable to churches as to individual Christians." The Quarterly Conference of the First Church was ready to "show its faith by its works." This body of fifty-four alert business men faced the needs of the field and said, "Our property, once worth no more than $80,000, has a valuation to-day of at least $400,000. We'll mortgage our own plant to the extent of $100,000, if need be, to construct ten new churches in the suburbs of Miami." True, this action was conditioned on the Board of Home Missions and Church Extension lending the money at five per cent, and underwriting its loan by World Service appropriations to these projects. The Home Board officers decided this was contrary to their rules and could not be done, but their decision did not chill the enthusiasm of these subtropical Methodists. Their quarterly Conference held another session, and once more, voted unanimously to borrow locally at nine per cent what money might be needed for three of the proposed ten churches. This was in February, 1923; it is now February, 1924. Three new suburban churches and one beautiful little parsonage costing, all told, $59,000 are in use where our church did not own a foot of ground when negotiations were started. The third church was dedicated this month. The Home Board's contribution to these building projects is $4,000—about $1.00 for every $14.00 taken care of locally.

Extension Plans

First Church, or "The White Temple," as it is known, named an Extension Committee of five men and gave it full power, in these three projects. The development of a plan of four units, peculiarly adapted to the subtropics, was largely the result of the careful attention given the needs of the fields by the Bureau of Architecture in the Philadelphia office. When the four units have been completed at any point, the buildings will form a hollow square, consisting of a main auditorium with ten classrooms, with a seating capacity of about 425, an open social pavilion of one story with a capacity of about 175, connected with the front of the church. Next to the social pavilion along the main front will be a five-room parsonage extending to the back of the lot. On the fourth side will be a two-story Sunday school plant whose first floor will be an open arched auditorium and whose second floor will be given over to classrooms. A kitchen building will be connected with this structure. All of the buildings are of concrete block, artistically stuccoed. In the center of all will be a patio or open court beautified with tropical vegetation and provided with open-air stage for entertainments and social gatherings. At the present, two units have been erected at each point.

The finances of these young churches have been put on a broad safe basis. A joint budget covering the mother church and

the three new projects was carefully prepared. This budget included ordinary local expenses, and payments on interest and principal on the building fund, together with other necessary items of equipment for each church. The appeal also included the World Service quotas. In the budget of the mother church "The Miami Parish" is included, as an extra benevolence, to the extent of $8,757, thus underwriting the requirements of the young churches. While each church drew up its own budget, a joint committee passed upon the estimates for all points. In all the churches, key men to the number of ninety-five, were selected for the canvass and sat down to a joint supper in the White Temple—received the same instruction, and were fired with the same enthusiasm for their work which was to be put on simultaneously in the entire parish on the following Sunday afternoon. In this, as in many ways, the small church is led to realize that it is a part of a big enterprise, while the large church is made to feel its full responsibility. Many have wondered whether the scheme might not cripple the benevolent spirit, and the ambition for self-support, on the part of the suburban church. Surely there is grave danger at this point. Those closest to the work were delighted to learn, when the reports of the canvass came in, that while current expense items were well taken care of, the World Service program was oversubscribed in every one of the new fields.

Administration of Parish Affairs

More interesting than the financial part of the program is the plan for administration of the affairs of the parish. The pastor is the preacher in the mother church, and chief executive for all four churches. The parish is served by five other full-time workers, as follows: Two associate pastors, a director of religious education, a visitor, and an office secretary. Three workers served the White Temple before the larger parish was formed. One of the associate pastors arranges all schedules, supervises details of all business, takes care of publicity, does some visitation, and preaches twice every Sunday. The other associate directs young people's activities, including recreational and social features in the entire parish, in addition to pastoral work, and preaches two sermons a Sunday. The director of religious education supervises all Sunday schools and study classes of various kinds. The teacher-training classes in the various points in the parish will receive the same program of instruction as is given in the mother church from week to week. The visitor made the preliminary survey in each field—hunts up newcomers in all of the communities and keeps in touch with sick and shut-ins.

Concentration on Needy Fields

If for any reason any one of the fields needs special stimulus, three or more members of the staff may concentrate on that one field. For instance, one day last month three staff members entered 195 homes in one community. On another day three

workers devoted all their time to a field in which evangelistic services were about to begin. Our plan for visitation is to have the visitor make the initial call. If the family visited seems to be a good prospect for membership in one of the churches, one of our associate pastors calls and tries to arrange for the reception of the family into our membership. The week after anyone unites with the church, a second associate pastor calls in an effort to tie the individual to the various organizations and activities of the church. If these workers have discovered that the folks visited might make good Sunday school leaders, the director of religious education calls and gets in personal touch, thus being able to direct the new members to the department of work for which they are best qualified. A committee of five laymen follows these staff visits with a purely church call in the second week after the members join. The pastor makes emergency calls of one sort and another.

At Christmas time the director of religious education developed plans for use in the mother church and adapted them for each of the outlying points. Along social lines the same general program, with local adaptations, has been used in three different churches within a week.

Our office secretary, with headquarters in the mother church, looks after the mailing lists for all of the communities and takes care of the records for all the churches. Our newspaper advertising is in the name of "The Miami Parish," includes all of our outlying points, and is paid for by the mother church.

It will be seen that the small church has the services of such a staff of experts as very few great and wealthy city churches could command. The mother church also has more specialists than she could employ alone. All the organizations receive more and better supervision than if each had a single poorly paid pastor of its own, and the per capita expense is less, though the individual worker has more adequate support than would be possible from a single church. All of the workers except the pastor and office secretary are provided with light touring cars, thus bringing all the fields within easy reach.

The development of workers in the mother church is a feature not to be overlooked. Local preachers are being given preaching experience, as each Sunday brings two services that cannot be supplied by the three regular ministers, and each week brings a prayer meeting requiring a lay leader. In special cases Sunday school workers go from the central church to the others. The smaller churches are supplied with soloists from the choir of the White Temple, without expense. By this plan many singers who desire to be used but who could not sing solos frequently in the home church are kept interested. The service motive is thus developed.

Growth in Membership

Visible results in addition to those already listed are as follows: The membership at Hialeah, the oldest of the three

suburban organizations, is now 114. At Little River, where some ugly opposition developed, the membership is 56, and at Tamiami, our baby of less than two months, we have 59 members. Slightly above 200 of these new members were not connected with local churches at the time of the organization of our parish. The net gain for the parish in our eight months' life has been 33.1 per cent. Many of the new members have come by letter but the percentage of accessions by confession of faith has been remarkably high. In nine months we have had larger gains on confession than had ever been secured by the mother church in a whole year with old-fashioned evangelistic campaigns—tabernacle and otherwise. The Sunday school attendance at each of the three points, by strange coincidence, averaged 96 last quarter, though the youngest school is now running 25 above the others. Business men, of our own and other churches, are more interested in our work now that they see us approaching our task on sensible, business lines. Two other denominations are adapting the plan to their needs in this community, and in other sections of the state. At St. Petersburg, Florida, two new churches are being built under the supervision of our First Avenue Church. The building plan used by us has become the basis for building operations in at least three other Methodist Episcopal movements in our state. One of our fears was that the new plan would rob the mother church of members and Sunday school attendants, and it has. We have lost about 25 members, including some of our very best workers, and perhaps an equal number of Sunday school scholars has been lost. In the slightly over eight months that we have been operating the *net* gain in membership of the mother church has been 118 per cent, however. The last quarter, despite the rise of the Sunday schools in the suburbs, shows an advance in Sunday school attendance in the mother church of 28.67 per cent over the best quarter in its history. Yes, we have lost something, but we have gained beyond our fondest hopes.

The Whole Tithe Into the Storehouse

When we were studying our Centenary stewardship propaganda, we were reminded of the fact that when we bring the whole tithe into the storehouse, God has a way of pouring out blessings such as there shall not be room enough to contain. Such has been our experience as a church. When we decided that we should enter open doors in God's name, no matter what might be the effect on the mother church, we found that many folks were quick to recognize that we could be trusted to administer great funds for God. I believe that it is more than a coincidence that in October, 1922, we made our first proposal to back a bigger Miami parish and that within thirty days one of our members arranged to put a magnificent set of chimes in our tower, and that within sixty days arrangements were made to deed our trustees $170,000 worth of real estate in and about Miami, the proceeds from its sale to be used for such purposes as this: An endowment fund for Student Aid within the bounds

of the Atlanta Area, the support of retired ministers in Conferences in seven of the principal States of the Union, in support of one of our mountain white schools, and for home missionary work within the bounds of our county. Eventually about $40,000 worth of this property will be available as an endowment fund for the maintenance of the proper program of work and worship in our downtown church if that ever becomes necessary. Again it seems more than a coincidence that within the first eight months of the parish plan our church was written into the wills of three of our members. These bequests, it is understood, will be available for the benevolent work of the church. And again, it seems more than coincidence, that within the last thirty days, more extravagantly wonderful than all, our trustees have signed agreements, by which, after certain annuity claims have been met, the church will have the administration of the income from other properties now conservatively valued at $1,250,000, this income to be used for the physical, mental, moral and spiritual good of the people of Dade County, Florida. These trust funds increase our local responsibilities and opportunities but do not augment our income for the current expenses of the mother church. Our officials have been unanimous in every step in this extension program and they are now unanimous in their opinion that when a church seriously tackles its task, God knows it, and folks know it and that church is bound to enter upon a new and larger day of usefulness.

Yes, "Unto whomsoever much is given, of him shall be much required,"—but the law of harvest still holds good, "Whatsoever a man soweth, that shall he also reap." "If he soweth sparingly," he must expect a small crop. If he sows with liberal hand, the harvest must be great.

Since this article was written and within the last week there has been still another proposition made to our church by which in a few years we would have 50 per cent equity in $200,000 valuation income producing property. I do not know whether we will accept this or not.

CHRISTIANIZING THE HEART OF THE CITY

Rev. C. E. Scudder

Pastor, Market Street Methodist Episcopal Church, Paterson, New Jersey

Market Street is a down town church, in an industrial city, with a population of one hundred and thirty-five thousand. In 1920 this church reached a turning point in its career. An exhaustive study of the general conditions in the city and of the community for blocks around the church brought to light five forces militating against the continuance of the church in its present location on the main thoroughfare in the heart of the city. These forces were:

First—*The Migratory Mind.*

The prevailing thought found expression in the words, "Poor old Market Street must go." The Episcopal Church had gone to the suburbs. The Beech Street Methodist Church had sold out to the Catholics and had moved uptown. Now we are under the necessity of building a church for the Italian people from whom we ran away in 1903. Cross Street had been sold to the Catholics and the money has been used during the years since to maintain Market Street. Now the Presbyterians are building a church for the people from whom we ran away. Market Street must move or perish. This migratory attitude of mind was confounded by one simple question. Why? Why leave the most densely populated part of the city for the over-churched suburbs?

Second—*A Non-Social Spirituality.*

A church that for half a century has been an outstanding force in the life of the city had developed an intense form of devotional spirituality, but there was a marked lack of social vision. The church had not grasped the fact that Christianity is far more than a private mysticism. It is a plan and a power for the salvation of humanity alike from individual sin and social chaos. Christian civilization is an unrealized dream because too many churches have not caught the vision of the Kingdom of God as a social reality.

Third—*A Commercialized Religion.*

The most persistent opposition to the community building came from a deep conviction on the part of many within and without the church that the stores on the church property were commercializing religion. The more intense the devotional life the more insistent was the opposition. A church without a lawn seemed a contradiction in terms. It did not occur to these good folks that they had no right to keep their talent (one quarter of a million of dollars, the value of the land) wrapped up in a napkin.

FOURTH—*An Autocratic Mind.*

The autocratic mind is the prevailing mind in the heart of the city. Its people have come from countries where they have thought in terms either of autocracy or of cringing submission. Landing on our shores they hear the soap box orator cry, "We are a sovereign people;" "We are a nation of kings!" They believe it. Cringing submission goes. Autocracy alone is left. If they make money and become manufacturers they "Damn the union." If they enter the union they "Damn the boss." If some large plan is suggested by the Board of Home Missions it bumps against this peculiar psychology and is opposed as a burden handed down. Curses and criticism will be heaped upon the head of any man who forces responsibility upon such a people.

FIFTH—*Misunderstanding and Suspicion.*

When the prevailing atmosphere is one of distrust and suspicion then the building of any community project becomes exceedingly difficult. When a strike or a lockout occurs and both sides are represented in the same church then a situation arises which breeds misunderstanding and hatred. In ten years, from 1910 to 1920, Market Street Church lost one third of its membership and nearly all of its wealth. It clung to its traditional form of church life and rapidly declined.

The Centenary Inspiration

In 1920 the spirit of the Centenary made its impression and prepared the way for the new forces that are counteracting the old. These are:

FIRST—*The Service Program.*

The new service program has been put on to meet the definite needs brought to light by the surveys. The discovery of a Chinese headquarters just around the corner; the problems of caring for the Italian work in a state of transition; the discovery of girls in rooming houses with no place to entertain; the score of rooming houses in the neighborhood for men only; the children with no place to play but the streets; the billiard rooms and gambling places enticing our boys and young men; the inadequate educational facilities and practices for teaching foreigners; these are some of the needs that the new program sought to meet. A clear understanding of these needs went a long way toward destroying the migratory mind. To move away from the most densely populated part of the city with its tragic needs is to betray Christ. To stay and meet those needs is a challenge to which genuine Christianity responds.

SECOND—*Adequate Equipment.*

Equipment is to meet need. It is to make possible a service program. It has no other reason for being. For example: Our gymnasium is built with a stage and balcony so that it may be used as a Sunday school assembly room, a place for dramatic

entertainments and for moving pictures. Every part of our Community House is being used and most of it seven days a week. The outstanding need of a down town church is contact with the community. This is made with over one thousand men and boys every month in the dormitory, the gymnasium and the educational rooms. Contact is also made with large numbers of women and girls. Positions are secured, life problems solved, social and spiritual contacts made with the church which opens the way to church membership. In a word, the equipment meets the need.

THIRD—*Sure Finance.*

Nothing creates distrust and courts defeat more quickly than uncertainty in the department of finance. Before the project at Market Street could be launched the leaders in and out of the church had to be convinced that the project would be more than self-supporting. Some provision must be made for a sinking fund to take care of whatever debt might be incurred. The objection to the church going into business, building stores and offices, is most persistent but a good-sized bank account has the power to overcome. I believe that one hundred cities in America with large self-supporting Community centers would do more than any one thing known to solve the problems of the Board of Home Missions.

A program, equipment and money to finance them, give but an institution. It must be Christ centered. Only so can it meet the needs of the city. An institution that is Christ centered must have three qualities, a passion to save, an enlarged spirituality and a leadership willing to pay the price.

A Passion to Save

No man should undertake the leadership of a down town church unless he has a passion to save. Conversion to him must mean the changing of the whole life. Holiness must be interpreted as wholeness. Then the social, educational and economic contacts will be a part of the evangelizing process. Personal salvation will be achieved with all the transformation and comfort that it brings to the soul, but that will be but the beginning of the larger transformation to be wrought out in the heart of the city. There must be a passion for men like the saving passion of Christ that could not be stopped by insult, abuse or a cross. There must be a cross bearing, that will not shrink or falter when criticism and misunderstanding run high. There must be a quenchless passion to save unlovable folks and to build them into the kingdom of God.

An Enlarged Spirituality

There is a crying need for men to discover the "City of God." Columbus discovered America, the material America with forests and gold and the hope for unthinkable wealth. There are men in America to-day who have never thought beyond the fifteenth century. To them the kingdoms of this world are material. Civili-

zation means the exploited resources of the natural world turned to personal advantage through exploited humanity. The Pilgrims discovered America where God could be worshiped unafraid. Washington discovered America, a land of "liberty under law." Lincoln discovered America when liberty under law became inter-racial. Hovering heaven waits for the man who will discover and make effective in America the international spirit. The need of this hour is a spirituality big enough to be inter-racial and international. To the hearts that have it will the prayer be answered "Thy Kingdom come."

Paying the Price

Life is a spiritual enterprise. It is the business of the church to minister to the whole life of the community. That means that she is not to move out and make way for business, but is to stay and spiritualize industry. She is not to run away from the invasion of foreign ideals, but is to make friends of the invaders and in the name of Christ change them into devout sons of God. The church will either take up her cross or betray her Lord. Let her count the cost before the judgment seat of Almighty God. To stay where the heart-break of the world is and not share it, is to build barriers of prejudice and of class hatred, but to feel the heart throb and to minister to the crying need of the city is to open wide avenues of redemption, social, economic and political, because spiritual. The leaders of a down town church must see and thoroughly believe in a Christ who can change the complex and antagonistic forces of the modern city into the harmonious fellowship of the City of God. They must incarnate an inter-racial mind, a new social consciousness and a new spiritual dynamo. Brothers are we willing to pay the price?

The final address at the Niagara Falls Convention which launched the Centenary program was made by Bishop Bashford. He spoke with hesitating deliberation, profoundly impressed with the seriousness of the decision about to be made. His closing words carry a challenge for this hour. "I trust that no man will vote for this program unless he is willing to back it with whatever personal cost it may come to mean, even to the giving of life. With that understanding I am willing to vote for it with both of my hands."

The world service of the Methodist Episcopal Church is before me. I wish to quote one sentence. "The Board of Home Missions is profoundly convinced that Christ is calling the church to join Him in a conquering crusade that shall end only when the social organism has been thoroughly Christianized."

Result

A seven-day-a-week church has turned a depleting membership into an increasing membership in every department of church life. It has opened channels for service that have broadened the vision and intensified the spirituality of the entire church. It has turned doubt into faith and defeat into victory.

COMMUNITY SURVEYS

Rev. H. J. Burgstahler

Pastor, First Methodist Episcopal Church, Rochester, New York

I have been asked to present the results of seven years of experience as pastor of down town churches in adjusting the program of the church to community needs. My experience runs through two pastorates. For four years I was pastor of Central Park Methodist Episcopal Church, Saint Paul, Minnesota. For three years I have been pastor of the First Methodist Church, Rochester, New York. Both of these churches are down town churches. However, they differ in certain particulars in their history and environment.

I will speak first of the Central Park Methodist Episcopal Church, the mother of Saint Paul Methodism. It has established at least a dozen different churches. It changed its location three times, each time moving further from the business section of its day. The last time it moved out seven blocks to the leading residential section of Saint Paul, building a beautiful stone structure.

It then ministered to the leaders of the city having among its members the governor of the state, the mayor of the city, supreme judges and other notable personages. In 1893 a financial pestilence seized the town. Many of the wealthy men of the church were struck with poverty. This weakened the church materially. After the depression a boom struck the city which greatly increased its population and moved the residential section farther out and away from the church. Consequently, the old fashionable residences were resolved into apartment houses or rooming and boarding houses. Where before one typical American family with one or two children lived, now a dozen families or fifty roomers dwell. From that time the church weakened in its strength from the leading Methodist Church of over a thousand members to a church of 400 members. Steadily the business section expanded until now the edge of it is under the very shadow of the church. Furthermore, into this section foreign-speaking peoples rapidly settled until it became decidedly a polyglot community of great congestion.

When I became pastor of the Central Park Church, the first thing I did was to make a careful survey of the community and found within a radius of four blocks 8,081 people. Of these 2,539 were children, 2,619 were roomers and boarders. There were 23 different nationalities. Twenty-one per cent of the neighborhood was Jewish. Fourteen per cent was German. Fourteen per cent was American, and so on.

Also through a careful survey of the city we found that this community had the largest amount of juvenile delinquency, crime, poverty, disease and immorality in the entire city.

For years the church's almost exclusive program had been to hold two services on the Sabbath Day and a midweek prayer service. The attendance at each one of these services was very small, ministering primarily to folks in the residential community. The people living in the community about the church did not know that the church was there as far as its ministry to them was concerned.

My predecessor, Dr. W. E. J. Gratz, had, however, begun to educate the church regarding its responsibility to the child life of the community and had been successful in establishing a Daily Vacation Bible School of 100 children. This we continued to enlarge until when I left the church four years later that particular school had nearly 400 children of twenty-three nationalities.

We then established a week-day school on Saturday afternoons for the same group of children. After the first two years of work the juvenile court director, the Rev. A. J. D. Houpt, advised us that delinquency had decreased 50 per cent.

This work, however, ministered only to the children. We found 2,619 roomers and boarders in the four block radius, the great majority of whom were young people. What was the church's responsibility to these young people? Many of them were young women. They had no parlors to which to take their guests. We decided that the church ought to provide a social room for these young people where they might meet for fellowship purposes. We fitted the room with reading and writing materials, comfortable chairs, lounges, and home-like decorations. Immediately great numbers of young people found their way to this social room.

The next step was to provide some kind of recreation for both the young people and the children. We, thereupon, developed what is known as the Tuesday Community Night, the program of which was as follows:

7:00-7:30—Spirited Community Singing.

7:30-8:30—A Motion Picture Program.

8:30-9:30—Classes in Cooking, Sewing, Carpentering, Hammock Making, Americanization, Public Speaking, Orchestra, and Drills.

This became almost instantly popular. The attendance averaged was about 500 a night the first year. We had thus far combined education and recreation and were ministering at that time to a very large group of the children and young people, and through them reached hundreds of homes. There was still much to be done, however.

There were many lonesome, discouraged and sick people who needed the inspiration of the church. To minister to these we engaged a parish visitor who spent a great deal of her time in visiting in the homes of the immediate neighborhood, comforting the sad, cheering the lonely and lovingly ministering to the discouraged and disappointed. Besides this a great many clubs of various kinds for young people and children were developed

in order to minister to the social and recreational life of our constituency.

The economic problem had not yet been met. Great numbers of people were without employment. Many had no clothes. There were continuous appeals for the bare necessities of life. How could this need be met?

We organized first a small group of women who made over garments for the needy of the community. This group was finally developed into the Saint Paul Good-Will Industry which is now one of the eight or ten industries of the country. Through this industry we provided hundreds with a chance to work, and thousands with made-over garments at a nominal price.

Let us now consider First Church, Rochester. It is the mother church of Methodism in Rochester as Central Park Church is in Saint Paul. It, however, never did go through the same crises that Central Park Church experienced. It has always been a strong church, however. The peak of its prosperity took place about twenty years ago when its membership was about 1,500 and the membership of the Sunday school was 1,000. The church membership had fallen to 1,058 when I arrived on the scene. It is now 1,365.

The conditions surrounding First Church are very much like those of Central Park Church. A survey was made as at Central Park Church within the radius of a fourth of a mile. The total population actually found was 3,876, of which 3,371 were adults and 505 children. There were 1,906 or 49.2 per cent roomers and boarders. The great proportion of these people are American with 4.2 per cent colored and 3.2 per cent Italian.

In this area there are four of the greatest churches of New York—the Brick Presbyterian, with 2,500 members; Central Presbyterian with 2,400 members; First Baptist with 900 members, and First Methodist with 1,365 members. Besides this the First Presbyterian with 450 members, and the United Presbyterian, with 350 members are located in this same area.

The Brick Presbyterian Church has the Brick Church Institute, which ministers particularly to the neighborhood needs. Its equipment is much like that of the Young Men's Christian Association or the Young Women's Christian Association. Therefore, the community needs are fairly well met. Besides this there are the School of Optometry and Mechanics Institute, the Gregg Shorthand Institute and the Livingston Park Seminary, which is a private school for girls. All of these institutions of learning have social and recreational facilities for their own young people.

However, First Church felt a certain responsibility to the immediate community in educational lines, and established immediately a Daily Vacation Bible School and a Week Day School of Religious Education which meets on Saturdays. We also have a Children's Church on Sunday which reaches a large number of the children who live about the church. Then there have been developed a number of athletic leagues, a basket ball, baseball, bowling teams, beside Boy Scouts, Girl Scouts, and so forth.

This with the Church Night Service on Thursday night, which reaches about 175 people, practically expresses the work that we are now doing. Besides this the church engaged a parish visitor to reach the homes of the community. An enlarged program is contemplated for next year.

The results of the community programs in these churches have been very much alike. In the case of the Central Park Church the community was more completely captured than in the case of First Methodist Church, because Central Park Church is the only church in the immediate community and the only one doing this type of work. In the case of First Methodist Church, it has not so completely captured the community because the Brick Church Institute has for a long time been functioning in this capacity.

However, the results are as follows:

1. The people in the community themselves have taken a deeper interest in the church because the church has interested itself in them.

2. This program has tended to eradicate the social ills of the community, especially juvenile delinquency, crime and immorality.

3. The moral tone of the community has been very greatly improved because of the Christian standards of action which have been developed on the part of children and young people in the communities through the various agencies of the churches.

4. The churches themselves have taken on a new life. The members of the churches feel that it is truly worth while to make the sacrifice of going long distances to attend the churches because they are making a real contribution to the communities round about the churches.

5. The churches have become decidedly more missionary in their spirit and have a greater love for their fellow men.

6. The Church Schools have been greatly increased in numbers. The membership of the churches have been greatly increased. Five hundred and three have been received into First Church in the three years of my incumbency there. In Central Park Church nearly 1,000 were received into the membership of the church during my pastorate there. Large numbers of these people came from the immediate community.

The community programs which have been developed in each of these churches have made a definite contribution to the communities themselves by helping to Christianize the communities and have helped very greatly in the Christianization of the churches.

THE STORY OF SIMPSON

Rev. Roy L. Smith

Pastor, Simpson Methodist Episcopal Church, Minneapolis, Minnesota

The fall of 1919 saw Simpson Church, Minneapolis, facing a parting of the ways. In the thinking of the people as well as of the denominational leaders, she must readjust or surrender.

For forty years Simpson had stood on the same site, ministering to a fine family constituency in a commodious and well-equipped plant. Her pastors had ranked among the best of the Conference and the loyalty and *esprit de corps* of the congregation was well spoken of throughout the city. She had always been regarded as a family church and five other Methodist churches encircled her, none of which lay more than a mile and a half away.

Two facts constituted the condition out of which Simpson's problem grew: (1) A rapidly developing down-town district in the immediate neighborhood of the church and, (2) the scattering of the membership by removals to the newer residential districts. A third factor promised help: two of the main street car lines of the city intersected within two blocks of the church, one of which ran within a few feet of the doors. A quarter of a million people can get to Simpson with not more than one street car transfer. No church in Minneapolis is more easily accessible to more people.

The problem assumed three general aspects: (1) The scattered membership must be united in a program sufficiently commanding to bring them from any quarter of the city, back to the old home church. (2) The city must be made familiar with the church, its location and services, that the masses would come to look to it for service and spiritual leadership. (3) A program of activities must be outlined which would serve the immediate needs of the neighborhood at the points of most pressing necessity and hold the interest of the young people, the children of these old families which were moving away and in danger of being lost to the church.

Five large down-town churches, wealthy and powerful, were serving the needs of the well-to-do of the city in an effective way. No effort was made to imitate them. The new plans called for Simpson's appeal to the great middle classes.

Because of the faithful labors of pastoral forerunners, the first problem was comparatively easy. The congregation had agreed that something must be done and were ready for leadership. The new pastor, on the other hand, assumed an attitude of utter frankness, explaining his plans and the reasons therefor, with the most painstaking care. Whenever skepticism was manifest the skeptics were put on the committee where they had to

face the problem. The result was the most generous and enthusiastic cooperation on the part of all the people.

The people had pledged themselves to a heavy budget, on faith. They expected (and justly) that the new program would get results. To keep them loyal it was necessary to keep them encouraged and *crowds were necessary.* If the new pastor could get crowds they were more apt to trust his judgment in delicate matters of administration. Crowds are not the measure of any man's success but they make it a lot easier.

Moreover, crowds would go a long way toward solving the second problem—making the church known throughout the city. Men will cross a city to get into a crowded church when they won't cross a street to get into an empty one.

The morning service was planned as a formal and dignified meeting with vested choir, processional, and responses. But the evening hour was designed to attract the multitudes. A modest advertising campaign was begun, musical features were employed, and an atmosphere of informality encouraged. Every opportunity to speak before representative groups was seized and made to serve as advertising. An entrée was secured to certain labor groups, the first of which was the street car employees. These men were invited to attend the services in a body, bring their families and their band. Hundreds flocked to the service and the auditorium was overflowed the first time in years. Every street car man in the twin cities found out where the church was and they have directed hundreds to us since that time. Other groups followed, including the Rotarians, railroad men, advertising club, and the hello-girls.

The crowds caused considerable comment among the churchmen of the city and many predicted that it could not last. The program is now in the midst of its fifth year, however, with the audiences the largest ever and a great following throughout the city.

Two factors have contributed to this success: (1) A constructive program of substantial activities and definite objectives and (2) a policy of absolute fairness toward the "competing churches."

In planning the program, four principles were accepted at the outset: (1) The church has work to do wherever redemption is needed; (2) Sin is so serious that extraordinary measures are justified when necessary; (3) Evangelism is the one basis upon which to build permanently, and (4) The people are ready for an evangelistic program that promises genuine results.

No matter how large the crowds, no man has solved his problem by merely preaching to multitudes. The people must be put to work. Hearers must be made doers. Therefore everyone who showed a willingness to help in any way was given the opportunity.

A young window trimmer was made the head of the decorating committee, a sales-girl secured an opportunity for her pastor to speak to the girls of the store, a workingman secured

an invitation from his union, many folk began to keep on the watchout for special musical features which would be acceptable on Sunday evening, the women's societies organized and made 5,000 calls, a telephone brigade was organized for work on Saturdays inviting thousands to church, boys were organized for distributing advertising, new members were put into official responsibility as fast as possible, greeters were stationed at the entrances and look-outs were planted throughout the audiences to find the strangers. Every plan was used which gave promise of putting new people to work.

The results have been most gratifying. Every worker in the Junior and Intermediate department of the school and many in other departments, as well as the entire cabinet of the Epworth League (save one) and the Intermediate League and sixty per cent of the official board, besides a long list of committee chairmen and other workers, are recruits of the last five years.

Two phrases were employed to epitomize the ideals of the church. The first was used to characterize the church and the second was a slogan. "The House of Happiness" has been used on thousands of pieces of printed material and "We Specialize in Helpfulness" is our motto.

The need of a staff was apparent almost immediately. The first worker was a half-time secretary. At the beginning of the second month of the new program Centenary aid was secured for the employment of a half-time parish visitor, half of the expense ($25 per month) being assumed by an adult class. At the end of five months the Sunday school assumed the entire expense, put the worker on at full time and at the beginning of the next year a full-time assistant, full-time secretary. A full-time visitor and a half-time visitor with an assistant secretary made up the staff. That $62.50 was the best investment of missionary money I ever knew. Last year that worker brought in 207 new members by letter or profession of faith. The staff to-day consists of six full-time and three half-time workers.

The membership in 1919 was 603, with 549 in the Sunday school, 70 in the Epworth League, and public services of the usual number. In 1924 the membership is approximately 1,600, the Sunday school 1,200, the Epworth and Intermediate Leagues 200, and the meetings of the church average about twenty-five per week. One hundred and seventy-five thousand people pass through our doors during the year.

A weekly paper is published which goes into every home in the membership each Friday. A down-town lunch club is maintained where the Simpson men meet each day, bringing in many guests. A moving picture program is offered every Friday evening for a family function. A lecture course of high-grade numbers is offered each winter to splendid audiences. A room registry, employment bureau, poor relief and various other forms of assistance are provided. Every doctor, nurse, dentist, and lawyer in the membership is pledged to give professional services free when the pastor calls.

Evangelism is the key-note of the program. Every activity is tested by its contribution to this great central ideal. Hundreds of personal visits have been made by the people, according to the plan of Dr. Guy Black. The "prospects" whose names are secured through the Sunday services are systematically followed up by the visitors and the field in the immediate neighborhood is intensively cultivated by advertising as well as personal work. A revival meeting is held each winter and the Sunday evening services are always occasions when men may make their public decisions.

The pastor has never refused to serve on any municipal commission that requested his services if it was within the range of possibility. The people have been urged to take the same action, with the result that there is a fine sympathy between the church and the social workers of the city. The church, on the other hand, has come to view itself as a community force and decide its problems on the basis of its city-wide influence.

The persistent and aggressive working of the program has resulted in a crowding of the quarters until some relief was absolutely necessary. It became evident to the people a little less than a year ago that the work has been smothered for lack of room. They, therefore, proposed to the pastor that he agree to stay for a period of five years more and thus be assured of a completed piece of work. The people, on the other hand, agreed to launch an expansion program to bring the dreams to pass.

The result is that ground is broken for a new building which will provide twice as much auditorium space as is now available and space and equipment for a church school of 1,200. The enterprise will cost $150,000 and $130,000 was secured in good subscriptions on one Sunday. The official board on the following Monday met and voted to pledge themselves to erect the building without asking for one cent of contribution from the Board of Home Missions. This goal will be attained. The new building will be dedicated some time about the first of next November.

A complete set of objectives have been outlined which the church expects to reach by 1928. The membership is to reach at least 2,500, the Sunday school is to have an average attendance of 1,200, the staff shall include specialists for various departments and a systematic program of religious education shall be in operation throughout. This is the fruit of a Centenary investment of $62.50.

THE NEED OF SUCH AN AGENCY AS THE CITY SOCIETY THROUGH WHICH THE CHURCHES OF THE CITY AND VICINITY CAN FUNCTION

Rev. W. Wofford T. Duncan

Pastor, Emory Methodist Episcopal Church, Pittsburgh, Pennsylvania

The modern city tends to destroy itself. Without any conspiracy on the part of individuals, forces combine to promote the moral and religious destitution of every great city. As wealth accumulates, the moral tone of the community where it is made declines. The incoming of manufacturing plants leads to the outgoing of American populations. People of intelligence and culture move away. The financial support of Christian churches dwindles and soon the church follows its members and the neighborhood is left morally to itself. But those morally deserted sections are not depopulated. If that were so the problem would be simplified. Into the former homes of Protestant Christian Americans come the foreign, the Roman and often the utterly irreligious peoples. This is the evolutionary process which has brought into being "The Lower East Side" of New York, "The East End" of Boston, "The Red Hook District" of Brooklyn, "The Strip" of Pittsburgh and "The Downtown Section" of every other large city. This tends ultimately to the moral destruction of the large city. The people of these destitute sections come to type the entire municipality. They are the more numerous class. Their families are larger. The great industrial plants which are the cause of their coming may occasionally provide recreational facilities, but for the most part their owners take it for granted that there can be little if any change made in the character and ideals of such people and often comfort themselves with the statement that those people like that kind of life and would not be happy in any other. The politicians have not the remotest idea of bettering them, and only ask what such people want and seek to give it to them without reference to whether it is good or bad if so be that cheap popularity and votes accrue. The owners of property do not propose to sacrifice financial interests to altruistic experiments. These owners live in better parts of the city and collect all the rent they can and do as little repairing to the property as they can. Thus the modern city tends to become just what the more unfortunate make it. They have a voice in the matters of government which we do not appreciate. On registration days they often register upwards of 100 per cent while the more favored class only register 50 per cent. The people they want are elected, and the politicians who live in the finer sections of the city heed the voice of the morally indifferent people more than they do that of the people of the Christian churches. This course tends to intensify and perpetuate itself. Even when an occasional exception occurs and some of these

foreign residents become better off financially and move to the more desirable parts of the city, they carry with them the ideals which they have already formed, and become obstructionists in any movement to improve the tone of the city.

The Christian church has a tremendous responsibility at this point. Those communities which will be described later in this hour are sections of Pittsburgh in which the process of evolution has gone on which I have described. Methodist forces function there solely because we have in this city a magnificent City Society which we call the Church Union of the Methodist Episcopal Church. If it were not for this agency these Christian institutions and all the others which they represent would practically cease to be.

You will tell me that there are other agencies beside a City Society which can operate to save the downtown sections, and that there are many cities in which no such society exists. This is true, but we believe the need is nowhere so fully met without such an agency. The first need is that of complete cooperation of all the churches in promoting the downtown work. Without a City Society there is no such cooperation. When you have no central organization through which the churches in their entirety contribute, you depend on the sympathy and support of a few of the wealthier churches. This is done in other denominations and occasionally in Methodism. A large and strong church will take a small church in a neglected portion and call it its "mission." That church alone feels responsibility for that work and the other churches, occupied with their own affairs, are perfectly willing to be relieved of the responsibility.

But, however thoroughly that one large church may care for its own mission, there are many others; what about them? You will say, let each church do what that wealthy church is doing and take a mission under its patronage. Yes, but there are not enough churches to go around. A church which can add two to four thousand dollars to its benevolent budget without reducing any of its giving in any other directions is not the average church by any means, and if every church which was really capable of doing this would do it, it would still leave many of the institutions now helped by the City Society without any "big brother" to give it aid.

Now by means of the City Society all of the churches, large and small, are able to do something toward the support of the work in the downtown section. This identification of the smaller or suburban church with the downtown work is vital as a matter of education. Let small churches grow up without any conscious responsibility for the downtown work and when they become strong and wealthy they will have had no education in this matter, but if in their youth they have had the city problem presented, their minds and hearts will respond proportionately as wealth and membership increase. We maintain, therefore, that from the standpoint of cooperation and finance there is eminent need of such an agency as the City Society.

But apart from the financial aspect there is what might be called the civic or economic need of such a society. We are beginning to discover that in the elevation of the city we have not been fully equipped when we have been furnished with enough money. If we had all the money we needed to-day it would not of necessity follow that we could treat adequately the downtown problem. Social betterment has become a science. Social workers to-day to adequately meet their problem in the city must be college graduates and must have taken post-graduate work in civic and social studies. The millionaires are sitting at the feet of comparatively poor students who have been mastering the science of city uplift. These students show us that there has been a vast amount of generosity which has been misdirected. The Thanksgiving and Christmas baskets with which the rich have often calmed their disturbing consciences at the generous seasons of the year, and the big newsboys' dinners whereby politicians have gained applause and votes, are shown to have been hurtful in breaking down the self-respect on which the social worker must build to erect a better city. In other words, there is need of an adequate technique whereby the generous impulses of people may function. Albert Edward Wiggam in his "New Decalogue of Science" goes altogether too far when he says that the Golden Rule if applied without the adequate knowledge which science is bringing will wreck the race. But what Wiggam is trying to say is that we must know how to do a thing as well as have the generous impulse to do it. This applies to our work in lifting the downtown section. We must know how. The only way we can have knowledge of the way of uplift is by having specialists who know thoroughly the best theory and are in constant touch with the practical problem. We do not always find this economic equipment among the laymen of a great church. A local church which takes over a downtown proposition is apt to be bound to it by sentimental ties and desires to preserve a feeble church because of pious recollections of days long passed when "Uncle Sammy Smith" or some other godly exhorter brought sinners to the altar with strong crying and tears. The fact is overlooked that the people of those days could understand the language of that famous exhorter, whereas to-day it requires a Pentecostal miracle to get the "Parthians and Medes and Elamites" of that neighborhood even to understand what the preacher is talking about. A great deal of damage has been done to our downtown work because people with full hearts and heads devoid of adequate knowledge of civic conditions have kept churches going after their usefulness has come to an end. In order to transfer the energies and money of non-functioning churches to institutions which meet the actual needs, specialists are required. Without such a society we do not have them. With such a society we do have them. They are living with the problem of downtown city life all the time and have at hand the necessary technique to spend, with least waste and most profit, the money contributed by the uptown churches.

And out of this grows the other feature and that is that by a City Society we are able to preserve the self-respect of the downtown church as in no other way. When a struggling church is supported by some large and wealthy church, however gracious the people of that church may be, that mission church is a suppliant, and a beneficiary and a recipient as it is not when its work is aided by a City Society. It has been the boast of Methodism that we have no missions—that what are called "missions" are really independent churches, and though they may not be wholly self-supporting, they are not patronized appendages of great churches. The word "mission" like "charity" has come into disrepute and the wealthy church often excuses its snobbery and its refusal to democratize itself on the ground that it turns that type of religious work over to its mission which it generously supports. As Methodists we have churches. The pastor of our so-called "Robinson Street Mission" will speak to you in a moment concerning his work. It is called a mission but it is listed in the appointments as "Robinson Street Church." He is its pastor. It contributes to our benevolences as well as to its own support. It is in reality as well as in name a church. The same is true of all the churches we help. The cultivation of self-respect on the part of those we help is one of the prime necessities in moral uplift. The glory of our Gospel is that in its uplift of men it preserves most perfectly the self-respect of beneficiaries. Jesus met that desolate man at the pool who was so desperately in want that he had no friend to give him a kindly projection into the pool and all that he had to lean upon was the feeble figment of a worn-out superstition. Yet Jesus addressed him as if he were prince or potentate. He did not override his will nor force upon him the aid he proffered, but with the courtesy of "God Almighty's first gentleman" inquired "Wilt thou be made whole?" Here was a great principle. A social worker so far forgot herself as to enter the cellar of a drunken man without knocking and was promptly and properly rebuked. He said, "It may be true, madam, that I am a drunkard and beat my wife and do not adequately support my children, but that is no reason why you should enter my cellar without knocking."

So we seek through the City Society to preserve the self-respect of the churches in the downtown section. Visiting recently with one of these brethren to see the homes in the worst portion of our city, he showed his sense of the fitness of things in presenting me as a visiting brother and calling on me to participate in prayer and fellowship with the people. This spirit is best promoted by a society which brings all the churches into contact with each other and causes them all to share their "mutual woes" and their "mutual burdens bear." All the churches touching the downtown problem, all receiving education concerning the same, and all functioning through an agency of Christian specialists is the true process of saving ourselves from the curse of a pagan downtown section which will ultimately paganize the whole city.

A CRIME-RIDDEN AND CHURCH-FORSAKEN COMMUNITY

Rev. Albert Skoog

Pastor, Robinson Street Methodist Episcopal Church, Pittsburgh, Pennsylvania

For years the community in which the Robinson Street Mission is located has had the reputation of being one of the most lawless districts in the city. Whether the community merits such a reputation is not for me to determine in this address. That the district is honeycombed with places of vice is generally known by the public. Houses of prostitution are run openly and apparently without fear of the law. The liquor traffic is another curse that has embedded itself in the community, and has demoralized many of our people. Liquor is easily secured by those desiring it. It is the cause of most of the disorder and poverty found in the community.

The fact that these conditions exist justifies the work that we are carrying on at Robinson Street. That is why we are there to fight sin in all of its forms. Years ago on the opening night of our work at Robinson Street crowds stood outside the doors of the mission waiting to gain admittance. A gang of street urchins became impatient when told that the doors of the mission would not be opened until a specified time, which meant that the crowd would be compelled to stand outside the doors of the mission for an additional ten minutes. The leader of the street urchins addressing his gang said, "That guy says that he will not open the doors for ten more minutes. He says that we cannot come into the chapel until then. Let us show him that we can." Lining up in football formation and at a given signal by the leader of the gang they went crashing through the doors and into the building. And by the help of the Methodist Episcopal Church Union of Pittsburgh, of which the Rev. Dr. Daniel L. Marsh is the Superintendent, we have been able to keep the doors open ever since to all who desire to attend.

We have a seven-days-a-week program. For our convenience, we will classify it as recreational, social, industrial and religious. We endeavor through the recreational, social, and industrial classes to form a point of contact with the people of the community for our religious work. However, we do not close our classes to those who do not attend our church. We are in the community to serve.

The gymnasium in the mission being inadequate to accommodate the larger classes of young men and boys, we have secured the use of a large modern gymnasium, one night a week, from the Public Schools, without any expense to us. We provide the physical instructor who is responsible for the conduct of the class. By actual count we have had one hundred and seventy-five boys using the gymnasium at one time. Our average attendance

is about one hundred. The caretaker of the gymnasium in speaking of this class says: "The conduct of the boys who attend this class is eighty per cent better than it was two years ago when it was organized." Three basket ball teams and one baseball team represent the mission.

Then we have a ladies' gymnasium class which meets one night a week in the mission gymnasium. This class has been a real help to all who attend. Tired mothers desiring relaxation as well as recreation have profited by the instruction and training received in this class. Girls' classes are also conducted with pleasing results.

We have supervised play hours for the children every afternoon. Parties are also provided quite frequently for the little ones. Provision is made for the social life of the young folks. We have organized clubs, banquets, entertainments, and games suitable for the occasion.

The first Friday evening of each month we have our mothers' meeting, with an average attendance of about sixty mothers. This meeting is open to all of the mothers in the community. Each meeting is opened with a prayer and a brief devotional service. This is followed by an address. One month we had a representative from the morals court address the mothers. The mothers were delighted and the address was very helpful. We are planning to have a visiting nurse or a physician to address the next meeting. Following the address we have a light lunch served. This is followed by a free will offering and the mothers respond cheerfully. The remaining part of the evening is devoted to games. This is one of our most popular meetings.

Our industrial classes have proven a valuable asset to all who have taken advantage of this work. Courses are offered in making articles out of reed such as baskets, trays, lamps, etc. Then we have sewing classes for girls and carpentry classes for boys. Courses are also offered in china painting, the making of artificial flowers and wax beads.

About a year ago our deaconess was requested to instruct several invalids in basketry. One had had his back broken while at work in the mill. He had a family of small children dependent upon him, and he was very much discouraged with his lot in life. He could speak but very little English. A few lessons in basketry changed his whole life. To him basketry became not only a valuable pastime but it has also proven to be very profitable. Recently one of his baskets sold for five dollars. He can easily make two of these baskets in a day without any injury to himself.

A certain department store has agreed to purchase all of the baskets of a specified type made by another invalid whom our deaconess has instructed. These baskets retail at two dollars and fifty cents. The store's profit is fifty cents on each basket.

Then we have kitchengarten classes for girls. Here the child is given practicable lessons in things pertaining to the home. We have model furniture and dishes, etc., for the child to experi-

ment with. Then we have a life-size doll, which we permit the children to bathe and dress and in this manner we instruct them how to keep their baby brothers and sisters sweet and clean.

Our religious work is similar to the services conducted in the average church. We have about five nationalities represented in our Sunday school. In the morning we combine the Sunday school with the preaching service. The entire service lasts about one hour and a half. Our aim is four-fold. (1) The winning of the pupil to Christ. The responsibility is placed upon the teacher for bringing her or his pupils to Christ. A decision day is set apart for this purpose. (2) Development of Christian character. (3) Training for service. (4) Training for missionary activity. Last year about forty children accepted Christ on decision day and united with the church.

In the evening we have our Epworth League service. The League is studying "The Youth of America," by Daniel L. Marsh. This book has met a real need in the life of our people both young and old.

While our evening worship is conducted chiefly along the old time evangelistic method, yet we have found other methods very effective. Stereopticon pictures have proven very popular. On a recent Sunday evening we showed some of the Centenary slides of our Foreign Missionary work. Standing room was at a premium. The pictures stimulated the folks to respond more liberally to missionary work.

On another evening we conducted a Candlelight service with great success. The truth of the matter is that while we were in the midst of the service a drunkard came staggering into the chapel. Kneeling at the altar he said in a loud voice to the pastor: "Father, I want to confess my sins." The poor fellow thought that he was in a Roman Catholic Church. We did what we could for the poor fellow and set him on his way rejoicing.

Religious pageants are also very effective. At the close of the pageant, "The Challenge of the Cross," an invitation was extended to those who desired to take up their cross and follow the Master. More than thirty responded.

Personal workers' teams have been organized. We are using Black's method of personal evangelism. At present we are doing the detail work, but in a few days expect to have our campaign under way. These workers believe in the power of Christ to save unto the uttermost for they have experienced his saving power in their own lives. They are fully convinced that only the power of the Gospel of Christ lived out in the life of the individual can transform a vice-ridden and church-forsaken community into a community for Christ and His Church.

Without the Methodist Episcopal Church Union of Pittsburgh, which owns and operates the Robinson Street Mission, none of the work outlined above could be done.

IN A FOREIGN-SPEAKING COMMUNITY AS THE SOLE PROTESTANT FORCE

MARY OLIVE WIGHT

Director of Community Service, Munhall Methodist Episcopal Church, Munhall, Pennsylvania

Roger W. Babson, in a recent book entitled, "New Tasks for Old Churches," makes the following statement: "The real frontier work of the church to-day has changed and lies in the industrial centers rather than the prairies of the west." If this be true, then the problem of the Church Union at Munhall is surely one of the new frontier. For Munhall, just seven miles up the Monongahela River from the Point, is where the Homestead Plant of the Carnegie Steel Company is located.

In describing the section of Munhall that our Neighborhood House serves, may I quote from "Homestead—The Households of a Mill Town," a part of the famous Pittsburgh Survey, pages 18-19.

"Beyond Munhall lies the Hollow, a deep ravine with a meandering stream and with irregular rows of houses, often hardly more than shanties on either hand. Forty-four acres of land hang upon the sides of the two abrupt hills. The land, owned by the John Munhall Estate, and the two hundred and fifty frame box-like houses (now the number must be over five hundred), many of them no larger than two rooms are owned mostly by unskilled laborers in the mills. The Munhall Estate lets the land upon which the workers build their houses on ten-year leases. Like the Cabbage Patch in which the Wiggses lived it is a 'queer neighborhood where ramshackle cottages play hop-scotch' over the crooked ditch and up the hillsides. The property is not surveyed into streets, there being only one public thoroughfare, an unpaved dirt road running lengthwise of the Hollow and along most of this road the owner seems in building his house to have 'faced it any way his fancy prompted.' The borough has installed street lights along this road and has placed perhaps half a dozen on the private property of the estate; but there are no sewers or other public improvements."

The physical characteristics of this section make it almost isolated. To go anywhere worthwhile one is compelled to climb up and down steep hills and walk on "streets," the very names of which give one an idea of what they are: Ravine Street, Creek Street, Coal Road, Goat Hill, and all sorts of lanes named for the people who first lived on them.

All of the better things of life, the library, the playground, the large public school, with a splendid auditorium, the large, fine churches and above all the clear air where trees, green grass and flowers will grow are all on the hilltops, easily accessible and available for the American families who live there, but rarely even if the foreign-speaking peoples climb the hills are they wel-

comed by the English-speaking peoples. Men and women who, if not immigrants of the old type themselves, are the children of foreign-born parents, will speak with scorn of the foreigners.

Practically all of the male wage-earners of the community are employed in the steel mills. Everything of a financial nature begins and ends with "pay day at the mill." The bills are paid and the family begins on a new account, the collectors are busy, the peddlers are numerous, and in season freight cars of potatoes, apples and cabbage are lined up on the siding ready for the people to buy in large quantities for winter use.

Most of these peoples came from rural districts and they still do things much the same as on a farm. Every family with any social standing in the community buys a pig, has it killed at the slaughter house, then they burn straw on it and scrape it with sticks rather than have it scalded. It is then cut up and the hams and bacon smoked in small smoke houses erected in their own back yards. The children of the district measure the degree of Americanization that the families of other children have reached by whether or not the father of the family still stamps the winter's barrel of sauerkraut with his feet.

Munhall is typical, too, of the change in immigration that has taken place. Formerly this section was a colony of Irish, English, Scotch and Welsh immigrants, a few of whom still live in their old homes. One family of Irish has been in the district for forty-six years. Now they are entirely surrounded by Slavic peoples, Slovaks with a sprinkling of Hungarians, Polish and Lithuanian.

All of the people are nominally Catholic and because of the system of parochial schools which they have built up, the children will no doubt follow the faith of their parents. There are several churches for foreign-speaking peoples, all Catholic, and three Protestant churches in Munhall all are on the hilltops away from the Hollow.

When the English-speaking congregation of the Munhall Methodist Episcopal Church planned moving to the Whitaker hilltop because of the fact that all of their members lived there, the Church Union took over the Ravine Street property, the only piece of Protestant property in the whole of the needy section. A worker was placed there with the assurance that Methodism was back of her.

How can we, a Protestant denomination, serve these peoples? What do they expect of us? What do we expect to do for these new Americans?

To work with any folk one must first have a point of contact. After some study of the conditions in the community I found that the greatest need was not material aid of clothing, food or coal but sympathy, helpful advice, old fashioned aid, simple friendliness, in other words just what the word neighbor means when used in its most wholesome meaning. This, then is the task, to be a real neighbor to these new Americans.

One of the first things we did was to change the name of the

building from the Munhall Methodist Episcopal Church to the Munhall Neighborhood House, (the common name given by the community at large was the "little old church on Ravine Street"). We use this new name as much as possible in advertising all activities.

The property is ideally located, on the one main street, easily accessible, right next door to the public school for the district. The principal, teachers, nurse and janitor are most friendly and helpful. In fact, we have received the finest cooperation from the business people and all of the social and religious agencies of the community.

A five-room house used first as a parsonage and later for janitor's quarters was redecorated and furnished as a home, not with furnishings out of proportion to the means of the people, but such as they could have in their own homes. Curtains and draperies are simple and easily laundered, the furniture straight-lined and strong. This home is a meeting place for the smaller groups. It has games, books, magazines and is "Open House" insofar as possible from morning until night.

The Sunday school room was cleaned and redecorated, the windows screened both inside and out. It now serves as a fine gymnasium.

The pulpit furniture and altar rail were removed and the church auditorium is now used as an assembly room for large gatherings.

The yard is large enough to be used as a playground for the small children, or it serves for an "indoor" base ball field, a volley ball or basket ball court for the older boys and girls. A tree at each end, out of the way, provides shade in the summer months. This is about the only large level space in the community where the children are allowed to play. Just now it is the skating rink for the district.

The boys' and girls' work is organized into the divisions used in an up-to-date church school.

The groups we now have functioning are the Cradle Roll, Kindergarten, Primary, Junior, Intermediate, Senior and Adult. All groups over kindergarten age are divided, the boys and girls having separate clubs.

The girls' work centers around the home and its activities. Cooking, sewing, housekeeping, and laundry work are some of the courses given. The school nurse has charge of a Little Mothers' League, where the girls learn the care and feeding of infants. Each girl who completes the course receives a certificate. Can you realize what it will mean to the district when in a few years these girls will become homemakers?

The work of the boys centers around the physical activities and hand work, basketry and toy making being the most popular. A basket ball team of Intermediate boys is just closing a fine season. Their team work and sportsmanship are to be commended. Due to the three turns in the mill, our older boys were quite a problem in the fall. They were not organized and their

attendance must be irregular. Recently we had a series of basket ball games, the "A," "B" and "C" turns of our mill playing for the championship. Since they are organized and have become adjusted, we have had a fine time together.

The adult work moves slowly. Their homes are like the quick lunch rooms that advertise "meals at all hours," for it seems as though there are no two members of a family that can eat at the same time. The mothers are taxed because of the lack of conveniences. Running water and sewerage connection are the unusual rather than the usual thing. One becomes a friend by parties to which the mothers are invited, by calling in the homes, by visiting while waiting one's turn in the butcher shop, by going to see the new babies. A group of mothers meet informally to study English, but we spend a part of the time crocheting, knitting and sewing. A great deal of the most effective work is done in the most informal and unexpected way.

At all times the idea of developing leadership is ever kept in mind. The natural leaders of the groups are watched, guided carefully and given a place to serve. Two young men from the Senior Boys' Club coach the basket ball team of Intermediate boys; the president of the Intermediate boys helps with the Junior boys and on it goes. The girls of the Intermediate group prepare practically all refreshments served at any of the parties. The women in the mother's group help by putting the worker in contact with her friends.

On a whole we are trying to get the community to look up, to lift their eyes from the ground, to see a higher plane, to see the worthwhile things of life, to create a wholesome friendly atmosphere, a spirit of brotherhood dominated by the spirit of the living Christ.

Had the Methodist Church done in this community what it has done in many others, this district would have been without representation of the Protestant Church, but by the help of the City Society the Whitaker congregation has its fine new church on the hill and the people living in the Ravine have the only piece of Protestant property and Christian service in the district.

The motto for our work is one from Isaiah: "They help everyone his neighbor and everyone said to his brother, 'Be of good courage.'"

Thus every member of every Methodist Episcopal Church in Allegheny County through the Church Union speaks encouragement to his Slavic brothers in Munhall, thus all Methodism speaks words of friendship and the love of Jesus Christ and proclaims the brotherhood of man.

THE DOWNTOWN CHURCH AND THE CHURCH UNION

Rev. William L. Hogg

Associate Pastor, Smithfield Methodist Episcopal Church, Pittsburgh, Pennsylvania

Within the Golden Triangle bounded by the Monongahela River from Grant Street to the Point, and by the Allegheny River from Tenth Street to the Point, where the two rivers join to form the Ohio, there is more wealth, by way of taxable property, than in any other spot in the world. We are to-day meeting in the very heart of this triangle, in Pittsburgh's Mother Church of Methodism, a church made sacred by its 137 years of continuous ministry to the world's greatest industrial center.

In Pittsburgh, as in other cities, our Methodist churches of the downtown section have all moved out to various suburban parts, or disappeared, and the Mother Church alone remains here at the center on this, the most strategic corner of our city; here, where highways meet and crowds throng and push in their mad rush for gold and gain and gaiety.

Because of the loss of its natural constituency, a depleted financial condition, and a disheartened membership, active plans were maturing for the sale of this valuable property. But for the vision of such men as Dr. Daniel L. Marsh and the late Bishop Franklin Hamilton, Methodism to-day would not own a square foot of property in downtown Pittsburgh. Due to their splendid vision and fine executive ability, Smithfield Street Church was given a new impetus by the union formed between the Mother Church and the City Church Union. This union is not a complete merger of the two interests, rather it is a program of cooperation existing between the governing bodies of the two organizations, each body being entirely independent of the other. The plan has proven advantageous to both societies in these particulars: The church has afforded free office space, with light and heat, and serves as headquarters for the many and varied interests of the Church Union. In turn, the Church Union cares for such current expenses as telephone service and secretarial help; it also affords a vast amount of publicity for the church. But these are minor considerations as compared with the greater contribution made by the Church Union, namely: the services of Dr. Marsh, the Sunday night preacher and executive head of Smithfield Street Church. In coming to this task, Dr. Marsh recognized that the business center, bounded as it is by rivers and hills, could never change; and that the 28,000 people living in our hotels, rooming houses, Central Y. M. C. A. and Y. W. C. A. are constituents of old Brimstone Corner. The greatest missionary opportunity of our city is but a five-minute walk from our church—the Hill District, with its 30,000 population—with more children per square foot than any other spot in Pittsburgh; and more juvenile delinquency than any other

section of the city. With all this knowledge, he realized that the church must respond to its environment or become extinct.

Facing the facts, old Brimstone Corner resolved not to retreat but to readjust itself to the new and changed conditions. The new plan of organization gives the church two ministers coordinate in the pastorate of the church. It is my privilege to be the Sunday morning preacher and have the more intimate supervision of the parish. The metropolitan congregation on Sunday evenings has the opportunity of hearing the prophetic and social message of their city pastor, Dr. Marsh. Instead of empty pews we have had capacity audiences; as compared with financial embarrassment the church is now carrying a budget of $11,000. Our Sunday school, as a great leveling agency, is developing Chinese, Italian and various other nationalities into Christian leadership. The Epworth League, the second oldest in our world-wide church, is a veritable beehive of activity. The Boy Scouts and Camp Fire groups are doing one of the finest pieces of Americanization work to be found anywhere. Our Italian Church, with its 116 members, under the leadership of the Rev. M. R. Casanova, renders a peculiar service to our Italian constituency. But high above all these accomplishments stands the fact that Smithfield Street Church shall continue to serve future generations here on this corner as in the past because the project has been sold to a disinterested Pittsburgh Conference. Instead of a shameful retreat from an extremely difficult task, our conference will soon erect here a headquarters building and church with equipment wholly adequate to the demands made upon it. Smithfield shall stand as a beacon light to individual souls and to the corporate city life tossed upon the sea of humanity that surges all about us.

IN "THE STRIP" AND TO THE ECONOMICALLY UNFORTUNATE AND INEFFICIENT

Rev. Albert G. Curry

Pastor, Dewey Methodist Episcopal Church and Director, Goodwill Industries, Pittsburgh, Pennsylvania

If you can imagine a community twenty-five blocks long and five blocks wide between the Pennsylvania Railroad and the Allegheny River, where no new dwellings have been built for about twenty years; where those dwellings that are standing are not well repaired; where tons of steel dust and smoke are poured out of hundreds of smokestacks every day; where there are thirteen different nationalities; where there are not enough active good people to produce a public sentiment in favor of keeping the law; where there are thousands of children and many economically unfit and inefficient people living under terrible conditions in many cases, you will have a faint picture of the Strip Section, where my field of endeavors is.

Into this community which would have otherwise been deserted by all Protestant Churches, the City Society came with sufficient funds to build up gradually a settlement and industrial program of considerable magnitude which is increasing year by year.

About fourteen years ago the City Society, or Church Union of the Methodist Episcopal Church took over the management of Trinity Methodist Episcopal Church, located at Twenty-fifth and Smallman Streets, Pittsburgh, Pa., in the Strip Section. This old church had been boarded up for a while and was no longer in use and was in a bad state of repair. The City Society had it cleaned out and repaired and started some community activities in it, in order to meet the needs of the community. The name of the church was changed to Trinity Temple because the aim of the City Society was to minister to the needs of the people along non-sectarian lines, in other words, any one who had the desire to come in was to be welcomed, regardless of race, color or creed.

For the first few days all in the neighborhood except the most vigorous, were timid about entering the Trinity Temple Gymnasium and the door was as far as they would come. However, the bright lights and warmth and the fun that those who were playing basket ball and other games inside seemed to be having, irresistibly drew the poor youngsters in until after a while so many came they could scarcely be accommodated. For a while the gymnasium was conducted in this medium-sized downstairs room, but it became so crowded that a larger upstairs room was fitted to similar usage and served the purpose fairly well. Inasmuch as the larger room was not satisfactory, since it was not built for a gymnasium court, the dream of every resident director was that a new and modern building might be erected of which

the neighborhood could be proud. Because of the assured permanency of the work which the City Society sponsors it was possible to build up a staff of workers and a program of work that could be carried on with cumulative results. The fact that many churches are sponsoring the work of the City Society makes it easier to secure volunteer workers for club and class work from these same churches.

Many features of settlement work were built up in Old Trinity Temple, not the least of which was the establishment of a Goodwill Industries which has proven to be a blessing in many ways both to the needy people of the Strip and to the settlement work, inasmuch as it has brought about the purchase of a new site, the erection of three new buildings, and the equipping of a playground. The Goodwill Industries was commenced in May, 1919, and thousands of people have been given work in a helpful way since that time. During 1923, about fourteen thousand days' work were given to the employees of the Goodwill Industries, and $43,000 have been realized from the sale of reconditioned furniture, clothes, salvage, etc.

A program of sixty-one activities every week has been developed and approximately six thousand children and young people pass through these classes every month. As many as thirty-five conversions in one year have been made in connection with the social and religious activities of our work which is now called the Goodwill Industries. A very friendly attitude is shown by all of the people of our neighborhood which bears evidence to the fact that we have won their confidence.

It can readily be seen that the City Society is of great value in maintaining such a program as the Goodwill Industries and other enterprises which the City Society is providing in communities which other churches have deserted. In connection with most of the settlement activities of the City Society, there are growing churches in the same neighborhood where other churches are getting weaker and disbanding. The City Society has built up in needy communities programs which are sufficiently large to challenge young men and women of vision to dedicate their lives to this kind of service, and has, I hope, changed the type of worker from those who are looking for a jumping off place to those who have high aspirations and lofty ideals of service.

CHURCH TRAINING NIGHT

Rev. Paul P. Rugg

Secretary of Church Training, Committee on Conservation and Advance of the Methodist Episcopal Church, Chicago, Illinois

In opening the consideration of Church Training Night, it is my purpose to rapidly summarize the facts which have come to us through our study of this part of the local church program.

What It Is

First let us be clear on what we mean by Church Training Night, for many names have been used including Church Night, Church Family Night, Church Night Institute, Church Study Night, and many others. We have grouped all these under the general name of Church Training Night, by which we understand that program, virtually an enlargement of the midweek prayer service, in which fellowship, devotion and study are combined.

Church Training Night has come logically in the development of the local church. Reviewing the steps which have led up to it: first came the early pioneer days with the saddle bags and very occasional preaching. Then the circuit, with more frequent Sunday services and some pastoral visitation. Then the station with preaching services, Epworth League and Sunday services on Sunday and during the week a revival service in the fall, winter and spring. That in the main, I think we are correct in saying, was the local church program up until recent years.

Here we may note two ideas which growing in the minds of the pastors produced Church Training Night. They saw the need for:

1. Some way by which the midweek prayer service might be brought to touch a far larger number than it was then reaching.
2. A method which would make it possible to take a larger part of the general church constituency through serious study courses in teacher training, mission study and general church activities.

Seeing this they set about the reshaping of the local church work. And taking the midweek prayer service as a nucleus, they developed a program which usually outlines as follows:

1. Social Period.
2. Supper.
3. Devotional Period.
4. Study Period.
5. Closing.

Social Period

The Church Training Night programs have great social value, the letters and reports received in our office testifying to this fact repeatedly. Sociability, of course, extends throughout the even-

ing, but is ordinarily given especial emphasis at some point in the program. Some churches have a plan of recreation consisting of athletics, group games and entertainment worked out in advance. Others have made this period simply an occasion when those who have come for the evening meet to talk with each other and to greet newcomers and strangers.

Supper

Views regarding the supper differ. Some pastors feel that it is essential to success, others have not found it so. In many churches it is a part of every Church Training Night program. On the other hand, some have never used it. Some use it only occasionally every month or six weeks. Others have it only at the beginning or close of the series of Church Training Nights.

While the supper undoubtedly helps to secure larger attendance in certain communities, it should not for that reason be regarded as a subterfuge or bait. It makes a very definite contribution to the entire program rendering a fine service in developing the friendships of the church and in many instances making possible the attendance of those who could not come except it be directly from office or shop.

Various ways of providing the supper are employed. Mention need only be made of the two most common, the picnic and regular church supper plan. An objection sometimes given, the difficulty of providing the supper, is obviated by systematic planing which makes certain that no person helps more than once during a series.

Devotional Period

This is the midweek prayer service and it is so conducted. Placed in the midst of this enlarged program, it becomes possessed of a unique opportunity. The attendance greatly increases, double, triple and even greater increase being usual. Then, too, experience shows that many come whom the midweek services heretofore have rarely if ever touched. What this means to the church needs no elaboration.

Study Period

The church has faced the need for organized study for many years without a satisfactory solution of the question as to how it could be secured in a regular systematic way. It has now been demonstrated that Church Training Night offers a method by which courses of study which will reach a large part of the local church constituency may not only be introduced but successfully maintained.

Of course not all of the churches employing what they call Church Training Night are making the largest possible use of it for educational purposes. Some have simply made a beginning with one, two or three classes. However, in other churches almost ideal, carefully graded courses have been set up and carried through. A hasty glance at material before me shows the

offering of such subjects as "The World Services of the Methodist Episcopal Church," "War, Its Causes and Its Cure," "How to Teach Religion," "A Methodist Church and Its Work," "The Life of Jesus," and many others of equally high quality.

In promoting Church Training Night we have attempted to encourage the development of small study groups, using definite text-books, with as nearly as possible ideal study-room equipment. Many churches are closely approaching this ideal, while in the others there is being inserted what we feel will prove to be the entering wedge for a program of week-day religious education, that will become continually finer.

Closing

This may well be designated as the general utility period of the evening. It is employed for many different purposes which make it one of the most interesting and important of the entire evening. It furnishes a place where entertainment, instruction and devotion are brought together. It is used for:—

1. The presentation of pageants, humorous plays, music, readings and debates.
2. Outside speakers for short addresses on subjects related to community life, the world-wide work of the church and other vital topics.
3. Stereopticon lectures, selected motion pictures, and mission presentations are used to fine advantage.
4. Choir practice, Board, quarterly conference and other committee meetings.
5. A sing in which the finest of songs and hymns are used.

What is needed and used in the closing period largely depends upon what has preceded it. It sums up and rounds out the program of the evening.

The above is roughly an outline of Church Training Night as usually developed. The order as I have given it is not always the one followed, nor are all of the periods used in every case, for the plan is adapted to meet local needs and conditions. The emphasis, however, is almost invariably as indicated on fellowship, devotion, and study.

The variations to be noted are:

1. The social period ranges from one that is quite simple to an elaborately planned program of games, stunts and athletics.
2. That the supper is not always used and that it cannot be said success is contingent upon its presence or absence.
3. The length of the devotional period and its character varies greatly, depending upon the type of leadership.
4. Some churches have two study periods, thus making it possible to enroll for two classes an evening.

Midweek Church Day

Mention should be made of the fact that quite a number of churches have enlarged upon the plan of Church Training Night and developed what is known as Midweek Church Day. This

has been done by arranging for various midweek organizations—such as the Woman's Foreign Missionary Society, the Woman's Home Missionary Society and the Ladies' Aid, together with certain classes for the younger children to meet on the afternoon of the day on which Church Training Night is held.

Some pastors hold that this plan has great value, claiming that it conserves time, helps to unify the work of the church, and secures greater regularity in caring for business meetings. Others, however, say that it is not feasible either because there are too many organizations in their church to meet in this way or because they feel that those who have attended meetings in the afternoon are too tired to take an active interest in the services of the evening.

Duration of Courses

Experience seems to indicate that the best results are secured by running the courses for definite periods of time as eight, ten or twelve weeks rather than to attempt to organize for more extended periods. A very successful plan and the one commonly adopted is to organize courses for fall and spring.

Lack of time forbids the inclusion of much in the way of detail or specific plans. The detail of methods used in different types of communities will be found in the Church Training Night manual published by the Committee of Conservation and Advance. To these I would direct your attention.

Results

What Church Training Night is accomplishing in the local church may be briefly summarized in this way:—

1. The Midweek devotional services in reaching two, three and four times as many as formerly.
2. Many persons are enrolled in study classes who were never so enrolled before.
3. The work of all departments of the church is being stimulated.
4. The way is being opened for the enlargement of the midweek program, (in all directions), recreational, educational and spiritual.

As to the increase in the number of churches putting on the work no figure exists for use in making a comparison with the past. Our records, however, show that during the last year over 1,600 churches were reported as having had some form of Church Training Night, and it is our conviction that it is spreading very rapidly.

Future

Church Training Night has already become firmly established as a part of the regular program of many local churches. We expect the movement to continue until practically all have enlarged their midweek prayer service in that way.

Three points regarding its future development:

1. It is hoped that ten nights will come to be accepted as the minimum number for a series of Church Training Nights.

2. It is likewise the hope that all churches will come to conduct at least two series each year, one in the fall and another in the spring.

3. Even when a community has developed a rather ambitious program of week-day religious education, Church Training Night will be needed as a method by which the local church may bring to that part of its constituency which has passed beyond the age reached by week-day religious education the newest and finest materials and methods on general church life and activities.

In Conclusion

Our investigations have led us to feel that Church Training Night is the midweek service that the church has needed and for which it has been searching for a number of years past. Let me emphasize again this fact that it is a program which was inaugurated by and in the local church which has spread because of a demonstrated ability to produce results.

CHURCH NIGHT STRIKES A NEW STRIDE

Rev. William L. Stidger

Pastor, St. Mark's Methodist Episcopal Church, Detroit, Michigan

Bishop Francis J. McConnell has said in one of his expositions of the Sunday School Lesson articles that the time has come when we no longer have any right to judge a Prayer Meeting by how many have or have not given public testimony.

I would like to add to that statement this word: That the day of the old-fashioned so-called testimony meeting is past. Most of us can remember how dull and uninteresting they were at best. Most of us can remember how five or six old men and women monopolized the entire time by repeating every meeting night the same testimony in the same monotone, in the same words, and with the same gestures, without the variation of a smile.

I know one old fellow who always ended his testimony up by saying: "And some day I expect to go home to my Heavenly Father and hear myself say: 'Well done, thou good and faithful servant.'"

Such testimonies were like the proverbial "Amen" that always seemed to come in the wrong place. I was lecturing in the Iowa Conference last Fall and had just finished a graphic (or so I thought) description of Roosevelt's death. I had come to what I fondly dreamed was to be this climactic sentence: "And the next morning the news flashed across the American Continent that Theodore Roosevelt—the Great Heart—was dead!"

"Amen!" yelled a brother who had shut off his mind and let his mouth run on, like an automobile out of gear.

That brother said "Amen!" through habit. It meant nothing, but in that particular case it busted up the show, and turned my climax into an anti-climax. Some brother with a sense of fun called out: "Brother J— must be a Democrat!"

These stories illustrate that thing about mechanical testimony which killed the so-called old-fashioned prayer meeting.

The day is past when we may judge the success of a meeting by whether so many prayed, or so many testified, or so many yelled "Amen!"

To-day the "Church Night" must express the life of the church.

To-day the "Church Night" must be alive and alert—something that could hardly be said of the old-fashioned prayer meeting.

"Church Night" is "Family Night"

To-day the Church Night must appeal to young people as well as to old people—a thing that cannot be given as a testimony for the old-fashioned prayer meeting.

The first thing that the Church Night does is to gather the

entire family together on Wednesday evening in a social-play-fun-religious and fraternal gathering. Everybody comes—from the tiniest baby in the family to the father.

In St. Mark's our Wednesday night meeting starts off with a dinner. This dinner is held in the commodious gymnasium, which I consider an essential equipment for a 100 per cent Church Night. At least there must be a large room where folks can gather together to eat.

We have our tables made circular so that family groups, or classes, or friends may sit together and eat together every Wednesday. It is a beautiful thing to see various natural groups meet here in God's House to sup together in spiritual and social fellowship.

Business men know how softening is a luncheon engagement on the mood of a man. That is the same thing about church people eating together to start off the Church Night. There is something that breaks down the barriers when folks eat together week after week in the House of God.

These circular tables are better than long tables because they give an atmosphere of home. The long narrow tables do not do this. They also give opportunity of teachers' meeting classes, families meeting each other, clubs and groups for their mid-week talkfest while they eat.

This is why we, at St. Mark's, call the "Church Night" the "Food, Faith and Fun Night"; a name that has gone throughout the church world in the three years we have used it. We called it that because the names described our particular type of a Church Night and because it showed all of the elements that ought to go to make up a good "Church Night."

To make up a good Church Night folks ought to sup together. Jesus knew the value of this social grace; this mood-making medium. He often supped with his disciples, and the last supper was indicative of the place that he gave dining together in his plans. A successful "Church Night" should also have the spiritual element. Third, it should have the play or the fun element in it.

We have dinner at six—running from six to seven; followed by our prayer meeting which runs from seven to eight; concluding with our play period which runs from eight to ten.

Graded Prayer Meetings Originated at Saint Mark's

The most important feature that we have developed at St. Mark's is the Graded Prayer Meeting in the "Faith" part of our "Food, Faith and Fun Night."

Our crowds grew so fast for this Church Night that we soon saw that we would have to grade them. Babies, children, youth and age were mixed in together because the entire family came to dinner. We graded these various groups for the same reason that the Sunday school grades them: and that reason was that no man can speak to interest adults with the same thoughts, style, stories and atmosphere that will interest five and six year olds.

We had four different prayer meeting groups for three years

and we have had to add a new group this year; which makes five groups that we have in our "Faith" period of the "Food, Faith and Fun Night."

I take the adult group which runs an average of 400; my associate takes the high school group which he calls the "Wednesday Night High School Club"; another associate takes the Intermediate Group; a fourth takes "The Primary Group," and a fifth takes the babies.

Four of these graded groups in prayer meeting have been running for three years and five months without a break and five of them have been running this year so that we have given the plan a good test.

What is done with these five groups is entirely up to the preacher, who is the executive; up to his ideals and to his ideas of what ought to be done.

The plan can be used as an opportunity of teaching. It can be turned into mission study channels, as week day schools for religious education. We try to make these five group meetings distinctly spiritual and religious. Each teacher in the staff meetings is urged to use these precious hours to get over some distinctly spiritual message to those who come.

New Ideas in the Adult Prayer Meeting

We call our adult meeting frankly and openly a prayer meeting.

We do not want to get away from that Sanctuary Hour in the mid-week.

We conduct it differently from most prayer meetings.

We first have what we call a "Big Sing" lasting for ten minutes. We have our paid quartette there to help in that. Then the pastor has what we call a "Church Gossip Period." This takes the turn of good news about the church; friendly reports about what we are doing and what we intend to do. I always use this gossip time to tell about the next Sunday's services and the future program of the church.

This is a most animated time. It rivals the Christian Science Prayer Meetings for human interest stories that people bring in about St. Mark's Church; what somebody has said about us; some boy won to Christ through our evening services; some fellow-worker's interest in us. I give a book away to the person who each evening brings in the best human interest gossipy story. The crowd votes on who shall get the book. I have never discovered anything that interests people more; that gives them spiritual self-expression more naturally; and the stories told here are never twice the same.

Following this Gossip Time, I read my scripture and preach. I make as careful preparation for this sermon, or talk, as I do for either of my Sunday sermons. One has to do that to hold people these days in a city.

This Preaching Period is vital—a let down one evening makes itself felt for a month.

Following the sermon or talk, I often read two or three great prayers from Bishop Quayle's *Throne of Grace,* Bishop Thirkield's little *Book of Prayers,* Walter Rauschenbusch's *Social Prayers;* or one of dozens of books of prayers that a preacher has access to.

I cannot have Bishop Quayle present at my prayer meetings, but I can have his spirit of devotion and prayer. I can literally feel a spiritual atmosphere come over my people in the reading of these great prayers.

I always bring my people some one or two great spiritual poems that I have selected for this holy hour of prayer.

There is no more subtle way of producing the mood of prayer than by reading a great prayer or by reading a great spiritual poem. People often ask me how I find time to write so many books. It will be easily explained when I say that my two books on poetry, *Giant Hours with Poet Preachers* and *Flames of Faith,* were selected through several years to read to my prayer meetings each Wednesday evening. When I have gone through eight or ten modern poets and have carefully selected the poems with a spiritual message, I put them into a book. But they have first been used in my prayer meetings.

Sometimes we have public testimony but more often not. We pray our prayers by singing them. I called them "prayer hymns."

I select a hymn that is a prayer and there are hundreds of them.

I say to my folks: "We will now pray through this prayer hymn. Most of us cannot pray in public alone but we *can* pray in unison through this great hymn. Let us sing the first verse, and then sing the second verse softly, and the third verse we will close our eyes and hum while I repeat the words for you—or the quartette sings the words."

We give our testimony through the hymns, we sing our experiences and we pray through the prayer hymns. It is psychologically just as effective and more spiritual. If anybody who hears or reads this wants to test the psychology of the power of testimony, let him speak over and over the chorus of

"Since I have been redeemed,
Since I have been redeemed,
I will glory in His name,
I will glory in the Savior's name."

Speak those four lines over and then sing them over to the music and see which testimony thrills your soul spiritually more.

Speak over:

"Precious name! O how sweet!
Hope of earth and joy of Heaven."

Then sing it over and see which gives the greatest spiritual joy.

Use the words of the first verse of:

"I've found a friend, oh, such a friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus he bound me to Him.
And 'round my heart still closely twine
Those ties which naught can sever,
For, I am his, and He is mine,
Forever, and forever!"

Read it as a testimony and sing it and see which of the two methods get the better spiritual emotional results.

Everybody can sing a testimony or a prayer. Only a few can speak them.

The "Fun" Part of the Church Night

After the prayer meetings are out at eight o'clock, we have our fun period. It is varied.

It has developed along these lines:

First, much to my joy this period, from eight to ten, has rather naturally developed particularly for adults into a Committee Meeting period. I have counted as many as thirty different groups meeting in different rooms. Committees take this opportunity of meeting; Epworth League Cabinets meet; the Official Board has, at last, taken this hour for its meeting; the Sunday school Board, the choir practices; the various classes have their mid-week meetings from eight to ten.

In addition to this turn that the "Fun" period has taken, we always have a group that bowls, and plays on the gymnasium floor and games are arranged for them.

Once a month we have good motion pictures at this "Fun" hour for those who want them. They pay for themselves, and if we get good ones, we make ten dollars a night on them.

This is the story of the "Church Night" that I know the most about. It has run for three years and five months without a break. That has tested it out. We are constantly changing it and adding new features, but the three essentials have remained the same; the three essentials as indicated in the name that we started off with: *The Food, Faith, and Fun Night.*

We still have the "Food," at the dinner-hour, from six to seven; we still have the "Faith" period, from seven to eight—the Prayer Meetings. This may take the turn of an educational period depending upon the preacher or it may remain as we run it, but the heart of the Church Night is this part of it. To use a more homely figure this "Faith" part of the Church Night is the meat in the sandwich. This is the meat of it. Without the "Faith" part no Church Night will long survive. We still have the "Fun" period although it changes more than any of the other three periods from time to time in the process of evolution.

A real Church Night will bring crowds. Our average attend-

ance at all of the meetings runs around 600. It is the soul of our church life. Here we meet face to face. Here the preacher has a chance to shake hands with the men and women who form the nucleus of the organization. Here a family atmosphere grows up. Here we eat, pray and play together and that binds us with hoops of steel forever and a day.

OPENING DISCUSSION—CHURCH TRAINING NIGHT

Rev. Frank Lee Roberts

Pastor, Wesley Methodist Episcopal Church, Minneapolis, Minnesota

The avowed purpose of this Council is that of conference and discussion of the problems met in ministering adequately the Gospel of Jesus Christ. In other words, we are holding a clinic in Christian interpretation, living and ministry. "Church Training Night" furnishes a concrete example of an attempt toward this larger interpretation and ministry through the medium of the mid-week service.

Cognizant of the fact that the old mid-week prayer service was not reaching large numbers, nor having a wide influence or ministry, we have sought a remedy to revive this institution of power in the past, to new life and ministry for the day in which we live. We seem to have found the remedy needed, in the building of a church night program, such as has been presented to-night, using the prayer service as a nucleus. The reports of some programs used, lead us to raise the question, whether, in some instances, our effort to rescue has resulted in a substitution instead of a redemption. It is not altogether a sign of growth in Christian ministry, if perchance we use the mid-week prayer service as a nucleus to develop a program—only to have the program swallow the nucleus. I hold, therefore, that the spiritual feast on the church night program must have a better menu than any other part of the program.

You have heard a fine outline this evening of "Church Training Night," its purposes, results and a prediction of its future. You have also heard of the "Food, Faith and Fun Night," in action, and I would not minimize the importance of either—I have a Church Training Night myself—but I wish to stand in this discussion unequivocally and squarely for the devotional period to occupy the throne.

It has been said that the day of the old type of prayer service is gone. That may be true as an institution by itself. However, I am not willing to admit that certain elements of the old prayer service are antiquated or no longer useful. It is entirely possible in this day to have a prayer season and a testimony period to the edification and inspiration of those present. Neither prayer nor Christian testimony should be minimized in the modern Church Night Program. A devotional period of dignity and power should be the outstanding feature of the entire evening.

We are much concerned to-day about reaching large groups. This is undoubtedly a laudable concern. We have had so many empty pews and such a small mid-week service, that sometimes we have been eager to adopt any legitimate plan that would increase the attendance. Yet, after all, it is not difficult to get a crowd once. Anything unusual will do this in practically any

community. Food will do it in connection with a Church Night. Everybody knows that an ordinary Ladies' Aid Society Supper is better than can be secured any other place for the same price. It is a calamity, however, if the crowd gets the impression that the supper is the best part of the program; and, consequently, gives that a larger attendance and more interest than any other parts of the program. I refer especially to the devotional period again. Leadership fails on "Church Training Night," which does not make this period the outstanding and most alluring event of the evening.

Let us not miss fire in this matter. I would not in any sense minimize the educational features of the program suggested. Neither would I create the impression that I think we are in danger of becoming too social. The church stands in great need of both. But we have a message, which no other institution has, which must be kept in the place of honor in any program of the church. The church will become fundamentally attractive to multitudes as it exemplifies the spirit of Christ. The devotional period furnishes a logical training ground for such teaching. The crowds will be attracted to the church where this spirit of Christ is vitally in evidence.

Dr. Jefferson says, "A man may repeat the most orthodox of creeds, but if he have not the spirit of Christ, he is not a believer." I plead for a devotional period in the Church Night Program that will teach church members to think and act like Christ. To attract the world to God and to the church, we are not so particularly in need of more Modernism nor more Fundamentalism, as we are Christianity.

A very significant passage in the New Testament comes to me. It is the description of a house with a great crowd of people about it. There was not room even about the door. A sick man, to gain entrance, had to be let down through the roof. Why this great crowd? "It was noised that Jesus was in the house." This should be the outstanding attraction in a "Church Night Program."

THE PLACE OF RELIGIOUS EDUCATION IN CHURCH PROGRAMS

LUTHER A. WEIGLE

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Two well-known Englishmen—observers and interpreters of contemporary life—have recently expressed themselves concerning religious education. Mr. Graham Wallas sees in it the recourse of the Christian churches, which are no longer able to enlist or command the respect of mature, intelligent folk, and so are turning to the children. "We must begin with the children," their leaders cry. Mr. H. G. Wells, on the other hand, finds in the growing divorce between religion and education a primary cause for the present distraught condition of the world, and holds that unless education can again be inspired by religious motives and religion given a place in education, under the new conditions of modern life and in the light of modern science, comparable to that which religion once held, human civilization is in danger of further disaster and final ruin. For Mr. Wallas, religious education is an expedient whereby a dying church seeks to save itself; for Mr. Wells, it is a means whereby the church can save the world. For Mr. Wallas, it is the mere instrument of the church's attempt to perpetuate itself; for Mr. Wells it is an important, even central feature of the church's possible service to mankind.

I believe that Mr. Wells is right, and I urge upon you this point of view with respect to religious education. We have too long looked upon the Sunday schools as mere nurseries of the church. It is time that we conceive religious education in terms of service. To maintain adequate schools of religion is an important part of the service which Christian churches owe to the communities in which they are placed.

There is no more vital need in American life to-day than the need for more effective religious education; there is no call to the church more fundamental than the call to render this service. The call arises from three outstanding groups of facts, each of which is clear enough in itself, though we have been slow to realize the conclusion to which the three together lead. These facts are:

First, *the world's need of the Christian religion.* This need has never been greater than to-day. The delicate balance of a world-order as interdependent as ours has become; the magnitude of the destructive forces which science and invention have placed in the hands of men, whether of good will or of ill; the dominance throughout the world of self-seeking, exploitation, suspicion and fear; the inequalities and injustices of the economic and industrial system, and all that Mr. Tawney has called the "sickness of an acquisitive society"; the disintegration of family life, the readiness of married folk to seek divorce and

the widespread tendency to regard the relation of the sexes as a range for the assertion of individual freedom and the gratification of individual desire rather than as the field of the highest of human affections and the most creative of human responsibilities; the prevalence of the doctrine of the absolute sovereignty and non-moral or beyond-moral character of the State—a doctrine which is not confined to Germany and is more widely practiced than it is professed; the risks of democracy as a form of political organization which is at the mercy of possible majorities of unintelligent and irresponsible folk who become the easy prey of demagogues—these and other like characteristics of our distracted time are considerations which I need not urge upon Christian ministers who are in constant contact with real life. The world has never stood in sorer need of the spirit of Christ than to-day. The church is called upon not simply to save men out of the world, but to redeem and renew this present world itself and to save human civilization from threatened ruin.

Second, it has become clear that *education is the indispensable means whereby society shapes its progress and determines its future.* What we want in the life of to-morrow, we must put into the education of the children of to-day. We may do something through measures of legislation, and through the conversion and reformation of adults; but we dare not rely upon these wholly or even primarily. We must use the methods of education.

Third, *religion and education are too widely sundered in the life of to-day.* I am thinking not simply of the fact that a great many intelligent men who are in other respects well educated, look upon religion as a negligible factor in human life; nor of the correlative fact that a great many people just now are conceiving religion in terms that set it at variance with the knowledge of our time. These are rightly matters of deep concern to you who are ministers of the gospel of Christ. But I am thinking of a further fact, not so obvious but of even greater portent—the fact that the policies we have been following and are following in the education of our children tend to increase rather than to diminish the danger, and will almost inevitably result in the bringing up of generations of folk who know little and care less about their Christian heritage.

I shall not pause to bewail the decay of family religion, the passing of the family altar and the general lack of religious education in the home. Much might be said about this. I believe, as you doubtless believe, that the life of the family in the home is the most potent of moral and religious influences; that no amount of schooling will quite make up for the lack of a wholesome family life; and that the churches of to-day must do all that they can to help Christian people maintain genuinely Christian homes. All this being granted, the fact yet remains that the education of our children must be in large part entrusted to the schools. It requires more time than the average parent can give to it, and more knowledge and technical ability than he possesses.

Here in America we have entrusted the education of our

children to a system of public schools, tax-supported and free to all the children of the land. It is not the only plan that we might have followed for the education of our children. We might have relied upon private schools maintained by tuition fees; or upon parochial schools carried on by the churches, either with or without subsidies from public funds. We have chosen, however, what we feel sure is a better plan than either of these. The policy of public education which was begun in New England has become the policy of the nation, and the public schools of America have become the efficient instrument of education for citizenship in a democracy.

In one respect, however, the public schools are failing to provide the education which American children need and must have if America is to retain its character as the home of the free, upright and God-fearing people. They are failing with respect to religion. These schools, which were conceived with a religious purpose and in the earlier days taught the Bible, the catechism and the principles of Christian living, now almost wholly omit religious teaching, and grant to religion such recognition only as is involved in the still fairly common custom of beginning the day's work with the reading of a brief selection from the Bible and the recital of the Lord's Prayer.

This practical secularization of the public schools is an incidental result of the working out, under sectarian conditions, of two principles which are fundamental to American life: (1) the principle of religious freedom, which insures the separation of Church and State, and guarantes to all the right to worship God according to the dictates of their own consciences; (2) the principle of public education for citizenship in a democracy, which lays upon the State itself the duty of securing its own perpetuity and shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns. The fulfillment of these principles, throughout the almost one hundred and fifty years of our national history, has brought about, on the one hand, a constant increase of emphasis upon civic, social and industrial aims in public education, as contrasted with religious aims, and, on the other hand, has put the public schools at the mercy of minorities with respect to matters of religious conviction. Whenever a group or an individual has chosen to object, on what are averred to be conscientious grounds, to any religious feature of the program or curriculum of these schools, that feature has usually been eliminated, and nothing else of a religious sort has taken its place. The result is our present situation, with the public schools almost completely stripped of religious elements.

The practical exclusion of religion from the public schools of this country is fraught with danger. This situation will imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself. Our children cannot help but note the omission, and mark the discrepancy between the elaborate provision which we make, through the public schools, for their education in everything else, and the poor provision

which we make, through the Sunday schools, for their education in religion. Even though neither we nor they may be fully conscious of the fact, impressions are being made which will operate inevitably to discredit religion in the minds of children, as being relatively unimportant, or irrelevant to the real business of life, or intellectually negligible, or a mere matter of personal taste or preference.

The danger is increased by the growth of the public schools and the enrichment of their curricula. As late as a generation ago, these schools did little more than drill children in the three Rs and transmit to them a meager conventional heritage of book-knowledge in the fields of geography, history and literature. The public schools of to-day keep children for more than twice as long a period as the schools of fifty years ago—over 1,200 days, on the average, as contrasted with 582 days in 1870; and they touch children's lives and influence their development at many more points. They afford to children instruction and training in such subjects as the physical and biological sciences and their applications; cooking, sewing and household economies; wood-working, metal-working and the various trades; agriculture and stock-raising; stenography, commercial subjects, journalism; the fine arts; physical education, personal hygiene, the principles of public health, etc. They furnish to children regular medical examinations and care for physical defects and irregularities, supervise their diet and their play, provide vacation activities and holiday excursions and furnish vocational guidance. The fact is that we have thrown upon the public schools a multitude of new duties. We are relying upon them very largely, not only to impart to children the new knowledge and power with which the progress of science, invention and discovery is so richly endowing our time, but to afford to them much of the sense-experience, motor training and moral discipline, the educative contact with things, and the opportunities to handle and make things, to work and to play, to bear responsibilities and to share in group activities, which under simpler social conditions were afforded to children by the incidental activities and contacts of everyday life in the home and in the community. The schools of to-day are expected to constitute a sort of epitome or reproduction, on a small scale, of life itself.

The philosopher of this movement, as you doubtless know, is John Dewey. For him, the end of education is not knowledge merely or power, but social efficiency, which includes, in a democratic society, the development of individual initiative, responsibility and good will. Such social efficiency can be acquired only by actual participation in the life and activities of a democratic society. It is the business of the school, therefore, to foster such a society and to induce such participation on the part of children. The school should thus be a miniature world, of real experiences, real opportunities, real interests and real social relations. It must, of course, be a world simplified and suited to the understanding and active powers of children; it should be a world, moreover,

widened, balanced, purified and rightly proportioned in comparison with the particular section of the grown-up world that lies immediately without its bounds; it is a world, again, which contains a teacher who is at once leader, inspirer, interpreter and friend. Within this school-world children learn by working rather than merely by listening or reading; they develop originality, initiative, responsibility and self-control by engaging in projects which call forth these qualities; and they fit themselves for life by living and working together in cooperative, mutually helpful relations.

The schools of our present practice are fast approximating fulfillment of Professor Dewey's theory. For such schools to omit religion is a matter of far more serious consequence than for the schools of a generation ago. The older schools obviously afforded to children but a fraction of their education; the larger, and in many respects the more important, part of education was left to the home and the community. The omission of religion from the curricula of these older schools would seem natural enough in view of the fact that so many other vital, everyday interests and occupations were omitted; and it would convey no suggestion that religion is unimportant or nugatory. But just such a suggestion is inevitable under present conditions. When the public schools provide for the education of children in every other sound human interest except religion, the suggestion is unavoidable that religion is a negligible factor in human life, or else so divisive a factor as not to lend itself to our common educative purpose. When schools which undertake to afford to children a transcript in miniature of life itself, and to furnish to them an educative environment which is widened, balanced, purified and better proportioned in comparison with that afforded by the particular locality and social group in which they chance to be born—when such schools, I say, ignore or slight religion, there is but one conclusion for sensible children to draw. The very vitality, efficiency and educative richness of the present public-school system constitute a source of increased danger to religion, so long as these schools give to religion no more effective recognition than they now do.

The situation is serious. Something must be done about it and that as soon as good sense shows the way. But what shall be done? No one knows the full answer to that question. There is room and urgent need here for experimentation, for the questioning of established conditions and assumptions, and for what Professor Robinson has called "creative thinking." Two sorts of proposal have been made, which I shall not discuss: one is the proposal of our Catholic brethren that education be committed to parochial schools, subsidized by public funds; the other is the proposal that the teaching of religion in one form or other, be undertaken by the public schools themselves. From the first of these proposals I dissent; and a discussion of the second would require more time than we have at our disposal. There is another proposal, however, which is perfectly clear and feasible. This I wish to set before you. It is the proposal that the churches under-

take to complete the education of children, and to offset the negative suggestion of the public schools' omission of religion, by establishing church schools for the teaching of religion, which will match up in point of educational efficiency with the public schools, and will appear to the minds of the children themselves to be the correlate and complement of the public schools. This many churches have already begun to do. This purpose lies back of the present widespread movement toward better religious education through graded Sunday schools and week-day church schools.

We have not time to discuss in detail the organization and administration of church schools. Programs must vary with conditions, of course; but in widely differing situations the experience of forward-looking churches throughout the last ten or fifteen years has been pointing the way. Let me briefly state certain principles which have begun to emerge from the experience of these churches.

1. *The church school should be graded.* This principle applies to its curriculum, to its teaching methods, and to its organization.

It has become manifest to most of those who have seriously faced the problem of the omission of religion from the education of children, that the churches have been quite as much to blame as the public schools, though for a different reason. It is because the churches, since 1872, have been obsessed by the Uniform Sunday School Lesson System. This system, as you know, provides on a given Sunday the same section of scripture for the study of all in the school, the youngest to the oldest. It is a system which has certain advantages. Its defects, however, so far outweigh its advantages that this system has become in the minds of many the greatest single obstacle in the way of more effective work of the church in religious education. Such a system is not and cannot be pupil-centered. It fails to make provision for the successive stages in the child's moral and religious development, and affords no special guidance or nurture in those periods which are generally recognized as of critical importance. It contains within itself no principle of progression, and the pupil is not able to feel himself advancing from grade to grade. For this reason it does not permit of any real connection or correlation with the rest of the pupil's education in public school and college. Since it must provide a series of topics which can be used by everyone in the school, the Lesson Committee is restricted in its choice to materials which lie at about the level of the comprehension of pupils from ten to fifteen years of age. Lessons so chosen are often unsuited, necessarily, to the understanding and religious needs of little children in the primary grades; and are inadequate to the intellectual, moral and religious needs of the more mature young people and adults.

The Uniform Lesson System, moreover, is weak at just the point which has sometimes mistakenly been cited as one of its elements of strength; it does not afford to pupils a proper ac-

quaintance with the Bible and knowledge of its content. The attempt to choose passages from the Bible which can serve as a common body of lesson material for all in the school, from oldest to youngest, results necessarily in an over-emphasis of the narrative portion of the Bible, especially those shorter passages describing incidents which lend themselves readily to the drawing of distinct moral inferences, and in the relative neglect of the Psalms, the Wisdom literature, the writings of the Prophets and the Epistles. Yet the portions of the Bible thus slighted are, with the exception of the Gospels, the highest religious value. The tendency of the Uniform Lessons, in view of these limitations, is to afford to pupils but a fragmentary knowledge of the history of the Hebrew people and of the early church and to give them almost no conception of the richness of the literature contained in the Bible and of the sweep and perspective of God's progressive revelation of Himself in this literature and in the life which it records.

In view of these defects of the Uniform Lesson System, the International Sunday School Lesson Committee began in 1908 to issue a system of lessons graded by years, which is used by the more progressive churches of all denominations. Beginning with January 1st, 1924, the Committee has issued in addition a dated series of lessons graded in three-year age groups for the use of smaller churches which feel that the completely graded system is too complex for their schools. I cannot urge too strongly my own conviction that the churches can never render effective service in religious education unless they adopt for their schools a graded curriculum and a graded organization. The principle of gradation, moreover, should be as nearly identical as possible with that of the public schools. In the church school with which I am connected, we have frankly adopted the public school scheme of gradation and a pupil is placed in the same grade of the church school as that to which he belongs in the public schools.

2. *The curriculum of the church school should be experiential and its program and organization inclusive.* This principle may best be expounded, perhaps, in terms of Professor Dewey's theory of the school, to which we have referred. He insists, you remember, that the school should be, not so much a place in which to read about experiences, as a place where children may have experiences. It should be a fellowship of young folk, living and working together, under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem-solving, initiative, cooperation, responsibility, self-control, obedience to truth, and the like, and may develop desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities.

I am not now concerned with what you may think of this theory as applied to the public school. I want you to see how suggestive and helpful it is with respect to the church school. Surely the church school should be, not so much a place where children may learn something or other about religion, as a place

where they may experience religion. It should be a fellowship of children associated in Christian living, under the leadership of the church, and consequently growing in Christian experiences and acquiring Christian habits, attitudes, motives, ideals and beliefs.

The curriculum of the church school should therefore be pupil-centered, rather than material-centered, as Sunday school lessons have too often been. Instead of starting with a given body of material, and asking the question at what ages we may most profitably teach the different sections of this material, a truer method of curriculum-making starts with the children. It asks what are the opportunities, problems and experiences that are normal at each stage of developing childhood; and it undertakes so to order the situation into which it brings children and the material which it makes accessible to them, as to help them meet these opportunities, solve these problems and have these experiences.

The church school, so conceived is inclusive. It cannot be confined merely to the Sunday hour, or to the type of effort which the Sunday school has ordinarily represented. Its curriculum embodies more than instruction; it includes the experience of worship, the experience of fellowship, of giving, of cooperation, of service—indeed, the whole range of experiences that enter normally into the development of Christian life and character. And so the church school will include, as an organic part of its program and organization, all lesser clubs, societies and groups which the church maintains for the Christian education of its children and young people. The church school is another name for the church itself, undertaking, with a consciously educative purpose, to make its own life and experience available to oncoming generations.

3. *The work of the church school requires a schedule which includes week-day hours as well as Sunday.* If the work of the Boy Scouts, Campfire Girls, and other clubs, societies and mission bands be incorporated into the program and curriculum of the church school, as I think they should be, it will be natural to think of the school as responsible for week-days as well as for Sunday. But the term "church school" must be more than a new name for what we have been doing. It must mean a new unity of effort and a higher educational standard for the Bible.

The movement to establish week-day schools of religion is spreading rapidly. In some cities time is granted for their work out of the schedule of the public schools; in others they are conducted before or after public-school hours. I am satisfied that the movement is destined to bear permanent results, and that ultimately week-day sessions of the church schools will as a general rule be granted a reasonable portion of time from the public school schedules. But a demand for time is not the first consideration; churches should begin by making sure that they have a program and curriculum of sufficient educational value to justify a grant of time.

One of the difficult features of the present situation is the fact that in many cases this movement has resulted in two almost or quite independent institutions—the week-day school of religion following plans and using materials of its own, and the Sunday school going on as before, neither taking any real cognizance of the other in the ordering of its curriculum. I grant that there is need for experimentation in this field; and that it is an open question whether in the future the Sunday session or the week-day session will seem to be the more important. But it seems clear that we should, as soon as possible, make both Sunday school and week-day school of religion contribute the one comprehensive and consistent program of religious education through the church school. In my own church, we are experimenting in a modest way this year, by offering a Thursday afternoon session, from 3:45 until 5:00 to the pupils of the church school who belong to the 3rd, 4th, 5th and 6th grades. They meet the same teachers as in the Sunday session, and follow a course of study which enriches and supplements the graded lessons which are taught on Sunday. A little more than half of the Sunday pupils come to the week-day session, and we have solved the problem presented by this difference in attendance, by dividing these grades into A and B classes. Those children only are in the A class of the 4th grade, for example, who come to both sessions of the school; and those who come only for the Sunday session are in the B class of the 4th grade. This plan permits the A class to go as rapidly as it chooses, and to follow as rich a curriculum as its needs and interests dictate.

4. *The church school should be a major interest of the church, and as such must be given an adequate share of the time, money and service of the church's members.* The day of the old-fashioned Sunday school which ran itself and supported itself, is passing. Scoffers can still point to the fact that most churches pay many times more for their music than for the religious education of their children; but the difference is beginning to be reduced.

If the church school is to match up with the public school, in the minds of children, it must have an adequate building and material equipment, on the one hand, and professional direction and trained teachers, on the other. The number of churches which are affording both to their church schools, is growing rapidly. Churches generally will do this if they can be brought to see the need. To this end the election of a church committee on religious education, or a church school board, is a good first step; and such a board is needed at every step subsequently to be taken. The church school board should have its own budget, and it should be recognized as one of the major administrative bodies of the church.

Let me recur, in conclusion, to the note with which I began. It is from the standpoint of *service* that the churches of America should consider this matter of the religious education of American children. To maintain an effective church school for the

teaching of religion, is one of the greatest services that any church can render to the community which looks to it for light and leading. And no service is more urgently needed right now. Just as we shall remember the nineteenth century as a great missionary century in the life of the Christian church, I believe that the twentieth century will be remembered as a century of religious-educational service. Even on mission lands, the problem of religious education looms larger each year.

And I want to say one thing further. I have been dealing throughout this address with the human condition of our work. Let no one say that I have forgotten that it is God who giveth the increase. I am sure of that. A scheme of religious education that should fail to take account of man's dependence upon the Spirit of God would contradict the very Gospel it undertakes to teach. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

An antithesis is sometimes drawn between evangelistic and educational ways of conceiving the function of the church, as though evangelism were to be identified with revivalism, and religious education with ethical culture. I cannot urge too strongly that such antithesis is mistaken and untrue. I am not content to surrender to itinerant revivalists the good old words, evangel, evangelism, evangelistic. Those words refer, not to a method of spreading the Gospel, but to the content of the Gospel itself—to the good news that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." Any method that brings this Gospel to bear in redeeming power upon the life of man, woman or child, is properly to be termed an evangelistic method. Not evangelism *or* religious education, is the alternative; it is by evangelism *through* religious education that the churches of America must meet the challenge of the twentieth century and render to it the service which it most needs.

TRAINING HOME MISSIONARY LEADERSHIP

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The most pressing problem in the home mission field to-day is that of providing skilled leadership. The church is realizing the futility of putting its less able men into its most critical situations. The great bulk of our city missionary work has been made necessary because churches from either necessity or choice have gone out of business in communities that are now missionary fields. The story of these churches growing weaker and weaker and finally closing their doors because of changes in the community, is so familiar that it does not need elaboration here. To run along with the traditional program of a family church in a neighborhood which is no longer made up of homes, where conditions are below the standard of American community life, is to fail. Merely to subsidize such a church may be to pauperize it. It must adjust itself to the changed community if it is to live. That may mean the establishment of classes for teaching the English language. It may call for a Goodwill Industries to furnish employment, give vocational training, provide merchandise at prices which the neighborhood can pay. It may mean the opening of a day nursery or providing wholesome recreation.

Dr. Petty of Judson Memorial, New York City, is stressing the health program in his work. A survey of his neighborhood shows that sixty per cent of the children have rickets, a disease very closely related to malnutrition. An abundant life is impossible under the conditions in which these people live. Dr. Petty conceives it as his obligation in the name of the Christian Church to bring health, if possible, to these children, and to work for the removal of the conditions which blight their lives. In discussing objectives, he speaks of the parable of the sower which he calls rather the parable of soils. In this parable he says, "There were the same sower and the same seed but there were different soils. In one case there was good ground and in the other stony." Sometimes our only hope lies in changing the soil.

It is worth noting, too, that in his effort to "change the soil" to reclaim the health of these children, he is using the best that medical science has to offer. L. P. Jacks speaks of science and religion as coadjutors in a common enterprise. "You can be a good Samaritan when you have nothing but oil and wine to pour into the wounds of your neighbor and nothing but a tired ass to put him on, but you can be a still better Samaritan when science has taught you antiseptic surgery and has supplied you with a well sprung motor ambulance to take the poor man to the hospital. Religion would make us *good* Samaritans but with the help of science it can make us *better* ones."

There cannot be a uniform program. The work done by

our mission churches necessarily covers a wide range of activities —regular church services, Sunday schools, day nurseries, educational classes, clinics, case work, moving pictures, organized clubs and many more. Too often the reasons for using any or all of these in any one community are only vaguely defined. The proper development of the program depends on four things: the needs of the community, the aims of the institution, the equipment and leadership available. We need to recognize the fact that the church is just one of the institutions in our community life which are working for the betterment of the community. To provide playgrounds where the community is already making special provision for recreation, is to say the least, not the best investment for a church's leadership and money. To establish a day nursery to relieve mothers of the care of their children under conditions where they might better be encouraged to remain in their homes and care for them themselves, is stupid.

The first requisite, if a church is really to minister to its neighborhood, is knowledge of that neighborhood. It is necessary to know the people—to know what they are thinking and doing and wanting—to know what other agencies are operating there —where their objectives are in common with ours and where they are in conflict. It is necessary to have a well defined idea of what the church is trying to do. Is it, for example, trying to maintain itself at any cost or is it willing to lose its own life if it may thereby further the development of a genuinely Christian community? To know the community needs—to be able to determine objectives in the light of those needs, and then to know how to develop a program through which there is reasonable hope of realizing these objectives, requires skill.

In the field of religious education we are beginning to realize that the church has fallen far short of its obligation and opportunity. Our Sunday schools at best are none too good. Few of them, comparatively speaking, are worthy of the name of "school."

Until recently a teacher training program for the purpose of developing local leadership in a mission church was a rare thing. Visit the "opening exercises" of almost any Sunday school, listen to the songs and prayers and announcements. Does the music help to produce an atmosphere of worship or is it ragtime? Is there a spirit of reverence with the children actually participating in the worship, or are the prayers, for example, in the language of adult experience? Is there evidence of any planning of the service or does the school sing the hymn at which the superintendent happens to open his book. What effort is made to relate the work of the Sunday school to the lives of its members from Monday to Saturday? What missionary and social enterprises are encouraged in individuals and groups of the school? Is there training in giving so that the church school offering is an expression of religious life?—Mostly, the answer is in the negative and it will continue to be so until knowledge and skill are applied to the educational program of the church.

A church program that is planned a year ahead and of which a record is kept, is almost an unknown thing. A certain district superintendent in talking about program has said, "We know the Methodist Church has no program. It has church and Sunday school in the morning, Young People's service in the evening and a revival in January."

Not infrequently do we hear the relative merits of consecration and training argued as though they were mutually exclusive. In other fields knowledge is usually recognized as power. We do not think less of the doctor, the lawyer, the cook or the plumber because he knows the materials with which he deals. Knowledge in itself, of course, does not have virtue. "Educate a rascal," says W. A. Brown, "and you make him more of a menace than when he was ignorant." Educate a young man who has committed himself to Christian service and you have given him power. The religious leader must approach his task in possession of the facts of his profession just like a leader in any other field. Again quoting Dr. Brown, "To be a missionary means to be a teacher." . . . The Christian teacher is responsible not simply for telling his pupils what they ought to believe about Christianity but for presenting the Christian belief in a way that will command their voluntary assent and following.

For years the foreign missionary organizations have recognized the necessity of maintaining educational and health standards for their missionaries, but for work in the home field almost anyone who asked could be accepted. This is well illustrated by a letter which came into our office from a woman who said she wished to go into home missionary work because she didn't feel qualified to do anything else.

It has been evident to those who have been helping to provide leadership for the enlarged missionary program that the work could not be done without people who were qualified both by consecration to the task and by special training for it. In order to meet this need the Board undertook to train some men and women for this work. This training program is carried forward in several ways:

First: Through cooperation with theological seminaries and schools of religious education and social service. The Board has a scholarship fund which is devoted exclusively to aiding students in securing special preparation for the home missionary field. Our object is not to aid "worthy" students who might not otherwise be able to secure an education. It is our plan to award these scholarships to men and women who have completed their college education. The primary requisite for all candidates is that they are seeking further preparation in order to do missionary work in the home field. When an application comes before the Scholarship Committee, the first question for consideration is the probable value of the candidate to missionary service. He is rated according to his character, ability and service motive. When the scholarship is awarded it is awarded on the condition that the student shall devote approximately half of his time to work in a

mission church under the joint supervision of the university and the church in which he works. The purpose of this is not only to give to the student the finest theoretical training that can be secured, but also to give him an opportunity to develop skill in various forms of church work while he is yet a student. This is in accordance with the principles governing training in other fields, particularly in education and medicine, where prospective teachers teach and prospective doctors and nurses do hospital work under the supervision of their instructors.

In the training of special workers we are still in the experimental stage. We have found our theological seminaries offering courses in religious education and social service, and at the same time, we have found mission churches almost under the shadow of these institutions, very little affected by the work of the schools. In order to bring about a closer relation between these churches and schools and to make it possible for a student to do what may be called laboratory work in the church, educational committees consisting of representatives of the university, the local church and the Board of Home Missions have been organized and are operating in all cities where we have a considerable number of scholarship students. In the beginning, field work assignments were largely a matter of expediency—a church needed help, a student, experience and the two were thrown together. As the work has progressed the necessity for more careful assignments to laboratory work has become evident. Churches desiring student assignments are now asked to make a statement of their program at least in general terms and to outline the work which they want the student to do. Pastors agree to be responsible for seeing that the student has an opportunity to know the program of the church as a whole and to take increased responsibility for work as he develops the capacity to take it. The plan is to give every student an opportunity for a well rounded church experience during the time of his training. Through staff conferences in the church where he does his field work he comes to have an understanding of the relations of the various parts of the church program.

The results in the churches on the whole have justified the expenditure of time and money that have been made even if we were to forget the training that has been done. Church, Sunday school and community work have been improved and have increased. The demand for student workers by churches that are willing to meet the requirements made of training centers, is greater than we can supply.

More progress has been made toward standardizing the training of the director of religious education than in any other of the special fields. Dr. Stout of Northwestern University in discussing training standards, says:

"Objectives which control the making of a program must be spoken of in terms of attitudes, knowledge and skill." He groups the attitudes which are to be developed under three heads: open-mindedness, a social attitude toward work and a Christian atti-

tude toward life. He says further, "The disposition and ability to learn from experience on the part of the trained worker is one of the tests of a successful program of training. . . . A spirit of service is absolutely essential to success and this can be qualified and made more intelligent by a program of training properly conceived and administered. . . . The inclusive object of religious education is to promote the Kingdom of God and a program of training of leadership must of necessity place much emphasis on the Kingdom idea and ideal."

As a part of its cooperation with theological seminaries and schools of religious education the Board of Home Missions awarded during the past school year, one hundred and eighty-four scholarships to students of eleven nationalities in thirty-eight different schools.

Because foreign language work plays so large a part in the program of the Board of Home Missions, special emphasis has been placed in Boston and Chicago on the training of foreign language leadership. In Chicago, for example, an attempt is being made to major in the training of Slavic leadership. Polish, Russian, Bohemian, Lithuanian and Jugo Slav groups have been selected. The plan is to have a bi-lingual pastor or leader with each group, who will have scholarship students as part-time workers on his staff. These students may or may not have both languages. The task of the pastor or leader is to guide the field work and correlate it with the class-room study. In addition to the regular courses offered by Garrett Biblical Institute courses are offered in Slavic history and culture, racial backgrounds, anthropology and immigration movements.

In Boston University, for example, special courses on the foreign-speaking church are offered. These include an introductory course for bi-lingual students, Italian and Portuguese homiletics, and administration of Americanization work, race leaders and problems. Dr. Shattuck, who has given years of special study to our bi-lingual work, is directing these students.

The training program of the Board of Home Missions includes its summer schools for city and rural pastors. It has been deemed necessary not only to encourage special training for those who are just entering the field, but so far as possible to provide an opportunity for development and study to all who are in any way associated with our home missionary program, not excepting the staff of the Department of City Work.

The summer schools are made up of men and women who are active in the field. The first year these conferences were held, the city and rural work was combined. There were eighteen summer schools the first year with approximately 1,400 in attendance. Including this first year, 1918, and closing with the summer program of 1923, there have been 34 summer schools for city pastors with a total attendance of about 2,000. In addition to this there have been about 65 summer schools for rural pastors with a probable attendance of over 4,000. This makes a grand total of approximately 6,000 men and women who have partici-

pated in these short courses. Many letters are coming into the office urging the continuation of these schools.

Another phase of this training program is the City Institutes. In these Institutes all the workers in the Home Mission field in any one city have been assembled for an all-day meeting with representatives of the Department of City Work. These meetings have been informal and an effort has been made to bring about a closer cooperation between the Board and the field in the study of their common problems. Such topics as "The Pastor's Responsibility as a Leader," "The Staff Conference," and "The Purpose, Scope, and General Plan of the Department of City Work" have been discussed.

The Council of Cities itself may fairly be classified as a part of the training program of the Board.

Last year the Department of City Work initiated what we have called a "summer service program." Three factors entered into its development. First, the enlarged program of many of our city churches creates a demand for extra workers during the summer. Second, some teachers, students and others who have a long vacation and who are qualified to render valuable service, can be secured at a minimum cost. Third, some of these people who are available in the summer are prospective workers in the home missionary field. A summer's work in a well-organized program may be valuable as a training for them and may also help us to discover their fitness for our work.

According to the summer service plan these workers participate in the program as regular staff members, attend staff meetings and have an opportunity to study under the supervision of the pastor and other members of the staff, any special subject in relation to the church or community in which they may be interested. The financial arrangement is that actual living expenses, including board, room and laundry are paid by the local church. All other expenses are paid by the summer workers themselves.

The Department of City Work furnishes candidates from which the pastor selects those whom he wants to use for his summer program in much the same manner in which regular workers are employed. The general requirements for summer workers at People's Home Church last year were stated as follows:

1. Good health. Long hours, unusual conditions and emotional strain require strong constitution and steady nerve.

2. The ability to live with others under unfavorable living conditions. In some cases it is necessary for two people to live in one room. The neighborhood is not as sanitary as the one we usually live in.

3. A real interest and belief in the fundamental need of interpreting religion through a church organization to a community.

4. Willingness to accept the people of our community without sentimentality or aversion, simply as neighbors with whom we

share our lives. The only special requirement is that there be a social, religious, and educational interest in the work to be done.

The pastor and director of religious education outlined a program in which they wanted to use summer workers. This included Vacation Schools, Boys' and Girls' Camps, the study of such community problems as juvenile delinquency, health and recreation, case work; regular staff conferences, calling.

Four special workers were used on this basis, two women and two men. One of the women who had had three years' experience as a High School teacher in Home Economics is now taking post-graduate work in religious social service to prepare herself for full time service in the home mission field. One of the men is specializing in religious education in preparation for work under our Board and working among the Polish people in a Chicago church. Both pastor and students make an enthusiastic report of the summer's work.

If it is true, as stated by the Committee on Organized Club Work at Union Summer School last summer, that "A Christian citizen in a democracy should be loyal to Jesus Christ as a personal friend and Saviour and to the Christian principles of brotherhood," and that to do this he must be "intelligent, cooperative, self-controlled, law abiding, able to express himself effectively, loyal to ever widening groups, moral and religious," then the church which is seeking to develop Christian citizens may not content itself with carrying on a program of so-called religious services which have little or no meaning to the groups for which they are planned and which offer small opportunity for participation. Rather must its leaders see to it that the child has experience in which he may develop the qualities of a Christian. The leader must discover the interests and purposes of his group. He must arouse worthy dormant needs and interests and help to create new interests as the group life expands. He must place emphasis on self-expression, self-control, and self-government.

The work of the church cannot be done without volunteer leadership. For every pastor or paid staff worker in every church there must be many laymen and women who will give of their time and thought and ability. This is just as necessary as the giving of financial support. If we could have a church membership which gave a tithe of itself, our strength would be immeasurably increased. The minister or the leader who undertakes to do all the work himself or to employ a staff sufficiently large to carry his program, loses his greatest opportunity for sound growth in his work and for the religious education of his membership. As a part of its leadership program, the Department of City Work has made some progress in the development of a worthy volunteer service. It has been assumed that so far as possible the volunteer worker should meet the same standards as the regular paid worker. He should have those qualifications of spirit and mind and heart which fit him for genuine Christian leadership. He must have some training for the specific task which he is undertaking.

Probably one of the best tests of success of any paid staff is in the number of workers who are discovered and trained for various places of service in the church program.

The test of a training program is, of course, in the answer to the question: "Does it work?" Let me answer by giving two examples.

I visited recently a service in a church where I found approximately 400 children, ranging from two to fifteen years of age. When I went in no one apparently was in charge. Ten women were stationed at various places around the room to keep order. The leader at length opened the meeting by clapping his hands and then using them as a megaphone as he called for quiet. There were cheap songs—so-called religious words were sung to stirring popular airs. In the beginning the singing was not loud enough or fast enough and the leader called for more noise and speed. Then there was too much noise and he said, "This is not a moving picture place. This is a place where we sing and pray. If any boy or girl does not know this and thinks he can talk out loud whenever he wants to, we will tell him now that it cannot be done." There were disorder and confusion. The leader threatened to put out any disturbers and publicly instructed the workers to do so.

When given an opportunity, a few children recited Bible verses. Each one who did was given a piece of candy as he came down from the platform. Two stories were told by different workers. There was no connection between these stories and neither of them was related in any way to anything else that happened during the evening. Although this was just a week before Christmas, there was very little reference to the Christmas season.

Finally there were three reels of motion pictures.

When the announcement of the "Comic" was thrown on the screen, the children stamped their feet and clapped. The leader immediately ordered the lights on and went to the back of the room where there was a group of boys. He demanded to know what boys had whistled and said if they would not confess, he would put the whole bunch out. The boys sat perfectly quiet. The pastor repeated his threat and stood waiting for something to happen. In the meantime, there was more unity of interest in the whole audience than there had been at any time during the evening. The children were turning around, many of them stood on the seats to see what was going to happen. Finally the leader gave it up. As he went back to the machine he said, "If I could find out what boy was mean enough to do that, I would put him out and forbid him to come again." Then he scolded a bit about being reverent.

When the pictures were finished, the pastor went forward, raising his arms. Everybody stood and recited the Mizpah benediction and the group marched out to the tune of "Onward, Christian Soldiers." The performance had lasted about two hours.

I have tried to imagine what kind of impression the children carried away. They had been scolded and threatened—threats which were not carried out. They had sung songs which could have had little if any meaning to them and which at best, were not worshipful or worth learning. While the leader talked to them about the requirement of reverence, not one thing in the service was conducive to reverence.

Now let me describe a day's program in the Primary Department of a vacation school directed by one of our first scholarship women. Her group was made up of about 65 children, of fourteen nationalities, most of whom had had very little or no religious training. When the service opened the children stood and sang:

"This is God's house and He is here to-day:
He hears each song of praise and listens when we pray."

Then they all repeated in unison "I was glad when they said unto me, let us go into the house of Jehovah."

As the service progressed there was constant evidence of interest on the part of the children. Almost universally they participated in the worship and they seemed thoroughly to understand what they were doing.

I found that the leader had a very carefully worked out program. She had begun by telling them about God as "the Father of us all." They had heard stories about God's gifts—His gift of day and night, of food and clothing, of father and mother and finally his best gift, the Baby Jesus. They had had stories and a song about God loving all children, no matter where they lived. They had learned that a long time ago people called God by a strange name, "Jehovah," and that those people had said when they went into the temple, "I was glad when they said unto me, Let us go into the house of Jehovah," and they had decided that they would like to say this when they came into God's house.

They had learned about Jesus as God's Helper and had talked and thought of ways in which they might be Jesus' helpers. One of the ways was to help other children who were less fortunate even than they. After hearing stories of some other children they decided they would like to bring money to buy milk for the Armenian children who were starving. Every day they had taken their collection in tin cups to remind them of the cups from which the Armenian children would be drinking the milk they were sending. There were evidences of sacrifices made by these children who themselves had so little, in order to be able to give to the children of another land. Instead of the usual mechanical recitation of Bible verses, there was a responsive service in which the responses made by the children were verses they had learned after hearing stories that gave these verses meaning to them. The service on the morning I visited the school ran something like this:

Leader: Who hath made everything beautiful?
Children: "He hath made everything beautiful."
Leader: From whom does every good gift come?

Children: "Every good gift and every perfect gift is from above, coming down from the Father."

Leader: To whom is it good to give thanks for all our good gifts?

Children: "It is a good thing to give thanks unto Jehovah, And to sing praises unto Thy Name, O Most High."

Leader: What was the very best gift that God, our Father ever gave to His children?

Children: "God so loved the world that He gave His only begotten Son."

In telling about the planning of this program the superintendent says: "When those of us who had charge of the Primary Department came together to plan our work, we saw that not more than five of the children enrolled were receiving any form of religious instruction in their homes and of that other remainder a very large per cent never heard the name of God mentioned. We felt that it would be doing the boys and girls a great injustice if we limited their instruction to one hour on Sunday and so we determined to offer each child the opportunity of three hours of religious instruction each week.

"We next came to the point of defining our aim. We did not say that our aim was to teach the boys and girls the Bible; though we wanted to use the finest stories in the Bible, we thought our aim was something bigger than that. We did not say that our aim was to make Christians of our boys and girls, for, though that was what we hoped to accomplish in the end, we did not think that was definite enough for an immediate aim and so, after much deliberation, we chose the following: to help the Primary boys and girls to know and love God as the loving Father, kind Protector and the Giver of good gifts, to arouse in the children a love for Jesus as God's best Helper, by showing the acts of kindness and thoughtfulness that characterized Jesus' life, to teach them to want to express their love to God and Jesus by praying, loving, obeying and sharing with others."

Work of this kind requires not only a knowledge of the material to be used but a knowledge of childhood, familiarity with the conditions of life of the children in the group and a knowledge of educational method. It requires further, definite planning, careful preparation and hard work.

Contrast these two pieces of work. In both cases you have home missionaries at work in a difficult field. I suppose there is no question of consecration in either case. Probably in both cases there is a real desire to serve and to work for the development of Christian character in the children touched.

But in one case you have the skill that comes through study and experience; in the other, only the bungling that, even with the best will in the world, can result from lack of knowledge. In one case you are giving religious knowledge, helping the children to know God and to learn to be his helpers. In the other, you are, in the name of religion, definitely building irreverence and indifference into the lives of the children.

The students in our colleges and universities to-day are thinking of world needs and their own responsibility in a way that is a challenge to all who are in any way concerned in aiding them in their preparation for life work. They want to know what the task is, and what is required in the way of personal qualifications and preparation. The Committee on Commitment of the Student Fellowship for Christian Life Service has recommended that a Commission prepare a questionnaire which shall follow a life work analysis method as developed in modern educational fields seeking to discover the following information:

First of all, the man should study his own capabilities—his interests, hobbies, opinions of others regarding him; estimate of his own ability; his temperament and disposition. He should study the field; the list of places where a man can work, the ability required in each occupation, the opportunities for training. This program covers an extended period of time and involves an educative process which needs to be developed by experts in the field of education.

That they are facing these issues squarely is evidenced by the form of commitment recommended by the committee:

"I recognize the domination of pagan principles and motives in present-day business relationships, especially as shown in the flagrant disregard for human values in industry, the widespread denial of brotherhood between the white and colored races, and the devastation of the greatest values in life by war.

"I am confronted with the need for men and women with the spirit of Christ who will, at whatever cost, strive to make the principles of love and service effective in all these relationships throughout the world.

"I cannot do less than give my life to this task, and I solemnly covenant with God that I will earnestly seek until I find where I can be most effectively used by Him.

"It is my purpose, with God's help, to stand for the supremacy of human values above all other values in life; to make the principles of love and service, as exemplified in the life, the teaching and the sacrifice of Jesus Christ, the dominating motive of my life, with the full realization that this commitment may involve me in personal sacrifice, social ostracism and financial hardship."

With such an attitude on the part of those who will enter home missionary work, with the church's growing recognition of the need for a leadership that is fitted both in motive and in skill, with increasing cooperation between church and school in the training program—there is reason to believe that the Home Mission field may yet be manned by the best qualified leaders the church can provide.

THE DEVELOPMENT OF LOCAL LEADERSHIP IN THE FIRST ITALIAN METHODIST CHURCH, CHICAGO, ILLINOIS

SARAH KLEINSMIDT

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In 1920, when the Centenary Program of First Methodist Church, Evanston, Illinois, was launched at the First Italian Methodist Church, Chicago, members of the staff surveying the field realized that for twenty years not a single Italian leader had been developed and that only one Italian person was teaching in the Church School and he in an adult class. A plan for developing local leadership was carefully thought through until finally it was decided that the Intermediate boys and girls might be properly trained in service, so that some day they could go in and be the leaders in the places which then so many American workers were occupying.

During 1920 and 1921 Church School year, the several Intermediate classes, consisting of High School boys and girls, were taught by University-trained teachers. The pupils were not asked to give any service in any of the Elementary Departments, but were spurred on to run their Intermediate Department on the highest educational basis possible and to develop individually a growing spiritual life. Toward the end of the year, they became members of a teacher training class and were given an opportunity to assist in teaching a class under supervision. This was done so that all who could would be able to assist in the Church Vacation School during the summer.

About ten of the young people were assigned to definite tasks in the Church Vacation School and everyone was thoroughly interested in putting into actual practice what he or she had learned. From that time a real interest was manifested in the children of the street. This may seem strange but the Italian adolescent sees children everywhere thronging the streets and sometimes forgets that there are innate possibilities centered in the lives of the street urchins.

The following year the young people returned to their classwork, but always the staff kept the great objective in mind, that these young people were to be trained for Christian service. Again, toward the end of the year the group met once a week in an extra session for a teacher training course. This class was taught by Miss Marion O. Hawthorne, a member of the faculty of the Department of Religious Education of Northwestern University. Very thorough and practical work was done, for such subjects as lesson planning, story-telling, expressional activity, child psychology and the teacher's task were discussed.

This proved the next step in the development of leadership, for during the 1922 Church Vacation School nearly all the young

people again served in the various departments. It is a notable fact that every Italian member of the teaching staff was present every day during the five weeks' session, besides assisting on Sunday. After this project had been very successfully carried through it was evident to the staff members who had the authority to choose teachers for the Church School of 1922 and 1923 that no longer would it be necessary to look to the Department of Religious Education of Northwestern University for so many teachers as previously.

Instead the talents and abilities of the available Italian young people were studied and the persons best fitted to fill the positions were determined. Each young person was personally interviewed, his consent secured, and assurance given him the adequate help would be forthcoming so that he might succeed in his task.

On October 1, 1922, each member of the staff was in his place. Nine assisted in playing the piano, in teaching a class, or acting as a secretary in one of the Elementary departments. The young men and women were vitally interested in their classes and worked with real enthusiasm. As the Church School meets each Sunday afternoon from 3:15 to 4:30, the hour immediately following the Church School session was used as a training hour, the purpose of which was to provide an hour of supervised study for each teacher, to aid in the preparation of his next Sunday's lesson. Great care had been used in securing the best available curriculum material, thus making teaching easier. The young people were assisted in making their lesson plans, in devising projects and in presenting the lesson to their respective classes. Private conferences were also held following the study hour and helpful suggestions given as to how class work could be improved. The supervisor gained all her information, used in assisting the Italian teachers, through actual observation of class-work.

The teachers grew in capability and in spiritual power and by the end of the year everyone was eager to assist in any way he or she could to put across effectively the summer program. The faithfulness with which the Italian Young People have attended to their chosen duties has been particularly commendable. Rarely is a teacher absent from his post and then always for a very good reason.

In the fall of 1923, the teachers came back eager to take up their tasks again. After a year's experience a decided improvement in the teacher's ability was very noticeable. Weekly conferences are held with the supervisor and every lesson is carefully planned and prepared before the teacher meets her class. Not only are the Young People teaching classes but one of our Italian young women who attends the National Kindergarten College of Chicago, has assumed the position of Beginner's Superintendent. She calls in the homes, converses with the mother and thereby reaches many children and solves many problems which no American could ever do. A number of the young women now teaching give promise of doing exactly the same thing, namely, becoming Superintendents of Departments.

If one may look into the future he may cautiously, but quite safely say, that wherever the young people may find these vocational activities leading them, be it at the First Italian Methodist Church, Chicago, or elsewhere, they will always retain the highest ideals of service and will be able to render efficient service in the religious education of childhood and youth.

A PIECE OF SOCIAL CASE WORK

Director of Religious Education, People's Home Church and Settlement, New York City

Churches in the large cities of this country have an interesting field of work which most of them have not explored very thoroughly. This field is the cooperation with other agencies and institutions which offer aid and advice to the sick, the defective, the delinquent, the individual who has been exploited and the foreigner who has violated laws which he never understood.

I should like to cite one case, with which I am familiar, to illustrate the way in which various social agencies were used by a church, in a foreign section of New York City, to help one family adjust itself after the death of the father. It was not necessary for the church to give a cent of money for relief, because the church worker knew of agencies which were responsible for the care of this family and would assume this responsibility if notified.

The family had been known to us for a period of twelve years. The five children had all attended our kindergarten and as they grew older had joined clubs in our church. Mrs. Canatu had been a staunch member of the mothers' club having had a very strong liking for the kindergarten teacher who had charge of the mothers' club. The oldest boy was working in a department store earning fourteen dollars a week. One daughter worked in a dressmaking shop, but her work was seasonal. The three youngest children were in school.

The family was an unusually high type of Italian family for our neighborhood. The apartment of four rooms was well kept. It was nicely furnished and everything indicated that the mother of the family took great pride in keeping her home clean and in creating a pleasant atmosphere.

In January of last year the father died leaving one of the happiest Italian families I had ever known without a head.

The Canatus were all nominal Catholics, so the funeral was a Catholic one.

Immediately after the funeral one of the members of our church staff called to see Mrs. Canatu. Mrs. Canatu was very much upset by the tragedy and could not talk of anything else. On leaving, the church visitor told Mrs. Canatu that she would be glad to help her adjust herself and her family in this new and difficult situation brought out by Mr. Canatu's death. However, Mrs. Canatu was too distraught to discuss her affairs. So the visitor left.

About a week later, Mrs. Canatu sent for the church worker and told her what difficulty she was having and asked for advice. Mr. Canatu had been a barber and had had a flourishing business. Eight months before his death he had been an invalid and his business partner had let everything go to pieces. Mrs. Canatu

had sold the business for five hundred dollars as soon as her husband had died. She had used the money to make a partial payment on the funeral expenses which were seven hundred and fifty dollars.

Miss Adams, the case worker, found out that Mr. Canatu was not an American citizen. He had, however, taken out his first papers. As soon as she returned to the church office she called the Social Service Exchange to find out if the Canatu family was known to any other agency. Since it was not known to any family welfare society, Miss Adams called the Charity Organization Society, one of the two large family welfare societies in New York City, to ask whether Mrs. Canatu was eligible for a mother's pension.

Since Mrs. Canatu could receive a mother's pension, the worker accompanied her to the Child Welfare Bureau to assist her in making the application.

After Mr. Canatu's death, Mrs. Canatu was in a very bad nervous condition. Twice the case worker was called to see her when she was quite ill. An appointment was made at one of the free clinics in the city where she received very good treatment.

Marie, the fifteen-year-old daughter, graduated from the eighth grade shortly after her father's death. In order to keep her in school the Vocational Service for Juniors granted her a scholarship to last until the mother's pension was granted. This was done upon the recommendation of Miss Adams.

A month after the father's death, the oldest son was taken ill and went to the City Hospital for examination. An operation was advised but there was a long waiting list for free beds at City Hospital. Through the Child Welfare Bureau, Miss Adams learned of a very excellent private doctor who often took patients who were unable to pay for his services. He was very glad to perform the operation and got a free bed for the boy at a private hospital.

In cooperating with other agencies, twenty-four visits were made by Miss Adams in the effort to readjust Mrs. Canatu and her family.

After six months without having heard about Mrs. Canatu, news came to me the other day. She now has her mother's pension. She is in much better health. She has been able to get glasses through the aid of the church visitor. The oldest son has a good job. Marie has graduated from 9B and is going to work, but she is to study designing at night. The family has not had to lower its high standards of living although they have had to be much more careful.

Mrs. Canatu's attitude toward the Protestant Church is very interesting. She wishes to repay those church workers who have helped her although no financial aid was ever given by them or by the church. She wonders why they helped her and yet did not require her to join the church. She sagely remarked one day, "Perhaps if more of us Catholics and Protestants got acquainted with each other, some day we'd belong to one church."

THE RECREATIONAL PROGRAM IN THE WHOLE PROGRAM OF THE CHURCH

MAY W. LOVELAND

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Why Have a Recreational Program?

Simon N. Patten[1] says that, whereas, the economic virtues are the product of work, the whole character is formed in leisure. The first chapter of the Malden Survey contains this statement of the responsibility of the church for the whole life of the people, "It is now recognized that only by becoming an active participant in the social life of the people can it hope to modify that social life, to motivate it with Christian ideals."

These two statements comprise both a challenge and a method for the task of Christianizing the individual and the social order in which he lives. To become an active factor in the social life, and to be an actual help in building character by providing suitable opportunities for the use of free time—this is the problem which the recreation program helps to solve.

Results show that such a program, carefully carried out, does not fail in this important task, and these results constitute the reasons for our belief in its value, and our responsibility for its use. The following experiences are some that have helped me arrive at these conclusions.

The Recreational Program Fills a Community Need for Organized Recreation

Margaret Burns, a girl of seventeen, came to a city in Northern New York from the coal regions of West Virginia. She earned her room and board by taking care of children, in order that she might go to business college. She needed fun and friends, and through our basket ball teams she got both. This led to her joining a Woodcraft Tribe, and other interests developed. Though of Catholic parentage, she later joined the church because, as she said, she loved it and all it stood for.

The Recreational Program is a Socializing Influence

At a Christmas party for three hundred children of the community, after the story was told and the pictures shown, each child received a tarlatan stocking filled with candy-coated popcorn. Two adult Sunday school classes and more than twenty individuals volunteered to make and fill these stockings, and the children themselves voted to give the leftover ones to the Children's Home.

This is just one example of the socializing influence of such

[1] *Religious Education,* Vol. XVIII, page 362.

projects. Herein is provided the best sort of training for democracy—the experience of many acting consciously together for the common good.

The Recreational Program Provides Training in Leadership

A Young People's Department that had never amounted to very much had a president who thought he had nothing to do. In raising money to pay for a piano which the department voted to buy, the whole group had a taste of responsibility, of planning and executing the plans, and of success in the result. The president said after the affair—a food sale—"I've always had a good time before, but I didn't know what I was missing and now I'm going to cut the other crowd and stick to the Young People's bunch." He has not missed a committee meeting nor evaded a responsibility since. He has developed an initiative which no one thought he had.

Surely by developing the habit of accepting responsibility we are training for leadership. Recreational work may truly be a laboratory of religious education.

The Recreational Program Makes for a Better Understanding Within and Between Groups

Gene Brown, a boy of nine, was a clever attractive youngster but his cleverness ran to thieving. Fourteen times, he proudly informed me, he had been "taken in by the cops," once as a baby because he was lost, but the other times were for various kinds of thieving. He used to come to the indoor playground of the church. Never from his own gang did he steal anything. By getting acquainted with the bigger group at the church, his circle of friends was enlarged, and because of mutual trust he never stole any of our equipment. Our problem then was to keep on enlarging his concept of friends. To him stealing, was not stealing when you took something from someone you did not know, and who did not need the stuff anyway! By referring to our baseballs as belonging to all of us, and by showing what property rights were, we at least proceeded to the point where none of our group had anything to fear from Gene. The rest will come in time, we hope.

This more intelligent appreciation of the brotherhood of man is especially important as a means of breaking down prejudice between language groups. In a Junior Citizen Club the discussion arose as to whether "wops" should be allowed in as members. The boys decided that it was not because they were Italians that they disliked them, but they would be all right "if they weren't such fighters." So it was voted that any boy—no matter whether he might be Italian or Chinese—could come in if he would obey the rules, for then he would be as good as any of them. "That's just what my father said," remarked the vice-president. Now he would use as a working principle what had been just an opinion of his father's before.

The Recreational Program Provides Opportunity for Developing Standards

Standards are being formed from the actual working out of problems. One attractive girl of fifteen, whose mother kept a rooming house with a bad reputation, caused us a good deal of concern. With no home influences to keep her popularity a wholesome rather than a dangerous thing, we felt there was cause for anxiety. She came to our gymnasium to help with the younger boys and girls on their basket ball nights. The problems of sex relationships and chaperonage came up, and through discussing common problems with all the experience all of us could bring to bear, higher standards were developed by this girl than she could ever have learned at home, or than we could have given her by just saying thus and so.

The Recreational Program Develops a "Sense of Belonging"

A natural process of graduation was observed at the playground at First Church, Syracuse, N. Y. A whole family became interested because at first the children used to play there. After a while this continued attendance brought about a sense of belonging to the institution. Two years after coming to the playground, Arthur and Ethel, the oldest ones, no longer came to play as "Romproom" children, but were now "Church" children helping in the work.

Another example of this feeling was shown by a little girl in the Junior Department. When asked to come into church membership, she said, "What is church membership? Does it mean if you come all the time?"

The Recreational Program Provides Training in Worship

If one phase of worship is stopping to consider, then for this, too, we find definite training. No more impressive service could be described than the candle-lighting ceremony of the Mayflower Band, a World Friendship club for primary children.

One such service was held the day before Thanksgiving. The children were seated in their circle and after the story a little girl said, "I light a candle for Louise because she is good in school." Six-year-old Billy said, "I light a candle for my sister because she helps at home." Another little girl lighted a candle for her daddy because he helped her with her arithmetic. When asked who helps everyone, they all replied, "Jesus," and a candle was lighted for Him as they sang very softly, "God make my life a little light." To the leader and the children this was truly worship.

Surely, we can but believe in the worth of such a program as a part of the whole program of the church.

LEADERSHIP AND ITS RELATION TO CHURCH PROGRESS

Rev. Arlo Ayres Brown

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Is the Church Independent of God's Natural Laws?

The Christian church too often thinks of itself as an institution that is independent of God's natural laws. Many verses which may lead the thoughtless to such a conclusion come readily to our minds. "If ye shall ask anything in my name, that will I do." "The things which are impossible with men, are possible with God." "I can do all things in Him that strengthened me." These are only a few of the many verses which superficially interpreted might lead one to believe that the mere asking for ability to bring about a desired end will be sufficient to guarantee the achievement of that end. Over against these verses stand the parable of the talents, the exhortation to be as wise in business matters as "the children of this generation" and the repeated exhortations to diligent, sacrificial service.

Some people seem to believe that an institution which works with human nature should never change either its materials or its methods. If one wishes to raise wheat, to produce steel rails or cotton fabrics, of course he must be diligent to keep abreast of the times. I saw recently a machine which would print, cut, and count into packages of fifty, a 24-page newspaper at the rate of 40,000 an hour. Four of these were to be installed. In the same plant were presses which had an output of 30,000 and 20,000 an hour. But these, although of comparatively recent construction, were being replaced because the owners of the New York Times could not afford to use anything less than the best in their enterprise.

The Christian church is surely as important as any manufacturing plant in the world. Fortunately church workers are not required to keep changing their methods and tools as often as leaders in other fields do. Nevertheless, it is unthinkable that the world's business methods should be improved by electric power, the telephone, the radio and other factors while the Christian church should make no effort to use new resources for the accomplishment of better results.

Another illustration of the general attitude which we are describing bears directly upon our subject. When a group of business men decide to launch a particular project they all agree that the first essential to success is to find the right leader. In Chattanooga a magnificent new municipal auditorium was dedicated on February the twenty-second. It cost nearly three-quarters of a million dollars. A board of managers has been appointed by the Mayor of the city. They have been scouring this country for weeks to find the right kind of man to become the executive

manager of this municipal institution. Most auditoriums in the country are operated at a loss. A comparatively few are operated with a profit. The difference is almost solely one of leadership, for most if not all of those now operated with a profit were rescued by some one from the throes of a deficit.

Further illustrations are unnecessary. Business men usually will not launch a new enterprise or try to revive an old one until they can secure a leader who they think will be able to carry out successfully the new program. But the local church is not usually guided by the same prudent rule. "If a thing is right, it can be done" is a slogan worth commending. But when can it be done and how? is another question. The church too often starts a movement as soon as convinced that it is right without taking the pains to provide a reasonable guarantee of its success. "God will provide the lamb," said Abraham to his inquiring son, Isaac. However, he did not expect any lamb for sacrifice other than his own son. We say, "God will provide the leaders necessary in our church" and act with a child-like innocence which completely ignores the fact that God probably expects us to develop the leaders out of the resources which he has made available to us.

If any one thinks that we are exaggerating in this statement of the situation let him ask himself the following questions: How many worthy enterprises are being attempted in my church to-day? How many of these are under competent leadership? For how many of these was a reasonably adequate leadership secured before they were started? What is being done to improve the present leaders and to guarantee a supply of new ones to fill vacancies or to inaugurate new projects? We all recognize the handicaps under which the local church works. It deals largely with volunteer labor and cannot compel the same degree of training and devotion that is exacted of paid employees. But the point which we are trying to make is that this handicap has nothing to do with our relation to God's laws. We are not immune from the universal requirement in life that difficult enterprises must be conducted by leaders who are competent and who are improving their skill constantly.

Does the Work of the Church Require Skilled Labor?

Working with human nature is more difficult than trying to mold iron or to operate machinery. Any one who ever watched closely the operations of the Y. M. C. A. overseas in the recent World War or the work of any other welfare organization operating on a large scale knows this fact. The Christian churches and the schools have been given by God the most difficult tasks in life. Shall we as church workers offer our handicaps as an excuse and be the only responsible leaders in this world who depend upon unskilled labor? Or shall we accept our handicaps as a challenge and work out a program which will give to the church the skill on the part of pastors and laymen which is necessary for success.

Some one may ask, "Just what is it about the work of the local church which demands so much skill?" "If the pastor is properly trained, can he not find enough ordinary common sense and devotion in his congregation to provide for doing the necessary tasks?" He can find enough common sense and devotion to make his people capable of learning how to lead, but not enough to enable them to lead without studying the principles and technique of their work. If I believed that our leading pastors and laymen, those who are well above the average in intelligence, appreciated the absolute necessity for skillful service in all forms of work done by the church, this paper would be written along entirely different lines. But on the contrary, after ten years of extensive observation and correspondence, covering to some extent every Conference in the home land, I am compelled to say with disappointment that the majority of outstanding pastors and laymen seem to have a blind faith that the "Lord will provide" the trained parents, trained Sunday school teachers, trained recreational leaders and others whom the local church needs, while they devote their attention to emergencies which seem to be more pressing.

No Church Should Undertake Any Form of Work Which It Cannot Do Well

The first proposition to be set forth in this paper may be entirely in error but it is in brief as follows: No church should have preaching services, Sunday school classes, recreational meetings, relief enterprises, or any other forms of Christian work, which it is not prepared to do well. It is not an exaggeration to say that we as Christian workers in many denominations preach and testify to our religious experience better than anybody else, but that we teach more poorly than the public school teachers, we conduct our relief work more incompetently than the welfare workers of the Associated Service Bureaus, we direct play less wholesomely than the average playground directors do it. In short, we are trained for oral service and on the whole do it successfully. Outside of preaching and similar activities, we compare unfavorably with responsible workers in nearly every other branch of service which we undertake. As unpleasant as this statement is, it seems to be true in the year 1924. A question for us to ask ourselves is how long can the church hope to lead in service expressing the ideals of Jesus when the quality of that service is so poor? We are not overlooking the fact that individual laymen and ministers have developed skill in particular forms of church work which have made them the peers of leaders in any field. But too often these men do their most skillful work outside of the church organization. The point raised is that when the local church as such attempts a piece of welfare work, it does not require the same quality of service which other organizations would require for similar operations.

Lest some one think that the preceding statements are an exaggeration permit me to illustrate. Does anyone question the

fact that to the Christian church through its own organizations and the home is given the task of teaching religion? And does anyone question the fact that for the average boy religion is the one subject of major importance that he stands the least chance of learning well? In the recently published Indiana Survey of Religious Education, Dr. Athearn makes the following statements which seem to be incontrovertible: "Indiana churches spend twice as much for their janitors as they do for the religious education of their children." "Forty-seven cents out of every municipal dollar in Indiana are expended on the public schools, but only two and three-tenths cents out of every church dollar are expended upon church schools." "The churches are not spending enough money on their schools to guarantee the perpetuity of Christian ideals." "Compared with the rural public school teachers of Indiana it may be said that 87.7 per cent of all the Sunday school teachers of Indiana fall below the lowest standards which are accepted by the state for rural public school teachers in Indiana."

Some years ago I sent a questionnaire to pastors asking how they kept the case records of their charitable work. One replied that he exchanged information with the Bureau of Associated Charities, keeping a record similar to theirs, others replied that they kept the record in a book, and one more frank than some others said, "I keep it in my head." Any one who knows even a little about the technique of playground work and other forms of physical education knows how unfavorably the recreational work conducted by most of our churches compares with that done by the public schools, the playground associations, the Y. M. C. A., the Y. W. C. A., the Boy Scouts, the Camp Fire Girls, and other organizations. To be sure, some of these agencies are very closely allied to the church, and the churches often adopt features of their program. The point is that few churches have anything better than a haphazard program of recreation which at the best may be adequate in a few particulars and very weak in others. Christianity to us stands for the best things in life. The ideals of Jesus are the highest that we know. It seems to be nothing less than a tragedy for Jesus to be represented by careless or incompetent workmen in some of the most important phases of life.

Every reader is probably familiar with the remarkable volume recently published entitled, "The World Service Program of the Methodist Episcopal Church." Here is something unique in religious literature. The many-sided program of a great denomination is set forth so comprehensively and so clearly in this volume that the reader can tell just what we are trying to do in local churches and in our great benevolent enterprises around the world. The program seems to be unassailable. It is based upon principles which are sound. It is a true expression of the ideals of Jesus. It has developed out of a study of the needs of the field and a careful appraisal of our methods for meeting these needs.

Will this program be carried out successfully? We will probably raise enough funds to support it in its essential features because our denomination contains enough trained financiers to raise the money. But when the funds reach individual churches, schools, hospitals and other institutions what is the guarantee of success? The church has a large number of well-trained men and women who inspire us with confidence. But these must in turn depend upon thousands more who are not carefully trained for their share of the labor. If their tasks did not require skilled labor, one would not be disturbed, but we know perfectly well that many people will attempt work requiring the best of skill when they themselves are utterly unprepared for their responsibilities. I would not suggest that the church hold up its world service program until after scores of thousands of Christians have been prepared for their tasks, but I do suggest that the church cannot hope for satisfactory success until these scores of thousands are trained. The experience of business men all around us should teach us the utter folly of going ahead on such an ambitious enterprise without including careful provision for a program of training which will develop leaders and followers for their work.

How to Provide the Leadership

It will not be surprising if some one has already asked impatiently, "What is the remedy? Give us a program." The first step toward a remedy is to convince ourselves and our people of the following truths: First, that skillful service in the local church is an absolute necessity, and second, that it can be secured. Many are quick to admit the desirability of securing skill for local church enterprises, but they have no program for producing skill and very gravely doubt if it can be produced sufficiently in the average congregation.

Some Specialists Needed

Every business enterprise seeks to keep a proper balance between the specialists and the workers whose duties are more general. Advance steps in any line usually come through the specialists. On the other hand, in every business organization the specialist must be supervised by one who sees clearly the relationship between the specialists and between the various departments. A man who is not only a specialist, but who also has ability to appreciate the work of others and to plan for the most effective cooperation between departments is exceptionally valuable.

The local church has certain departments which should be directed by specialists. The preaching and general policy of a church is in the hands of an expert. Unfortunately, the expert service usually stops there unless perhaps one layman who is especially skillful in finance gives his services to this department. Few will dispute the statement that the church has a teaching function to be performed which requires expert supervision. If

religious facts and theories are as important as those in mathematics, biology or history, they should be taught as carefully as these other facts and theories. A generation which has acquired confidence in itself through its knowledge of science, literature, history or economics, but is hazy in its ideas about facts and principles of our Christian religion will never be a race that is efficient in Christian service. As some one writing about college seniors has aptly said, "What a pity for a student to return to his home community with a man-size notion of the universe and a child's idea of religion." The various organizations of the local church should be organized into a school system which comprehends classes for parent training, for leadership training, for mission study, and for the study of all the materials which are so vital to the development of a competent Christian.

A paid director of religious education who has the training and the personality necessary to make him efficient will more than earn his salary in any church. The duties of such a director are defined with reasonable clearness in the Discipline of 1920, but the developments in actual practice have not been so satisfactory. I can cite one man who has been a director of religious education in city Presbyterian churches for at least fifteen years, most of this time in one church. His record is an inspiration, but his case is exceptional. It would not be inaccurate to say that while there are many successful directors in local churches to-day, many more have left these positions to serve either as pastors, as teachers in colleges, or as officers of general boards promoting religious education.

One of the chief reasons why the profession of director has not attained more renown and stability is because a director of religious education is usually a man just out of college, seminary, or graduate school. He has his degree, but very little practical experience. Suppose that the superintendents of schools, the high school principals and the pastors of your city were chosen from men who had just graduated from the normal school, college or seminary. How high would these professions rank in your city? For reasons of economy we have selected for our directors very inexperienced young people. On rare occasions they have achieved a large measure of success despite their inexperience but more often their development has been too slow to satisfy the churches. At the end of two or three years of work in one church, corresponding to the training which a doctor receives as an interne in a hospital, they become really valuable. But then the church for reasons of economy lets them go and begins all over again with another graduate, or else decides that "never again" will they employ a director of religious education.

A personal experience may illustrate. Fifteen years ago, the writer was nearing the end of his second year as "associate-pastor," actually as director of religious education. He had responsibility for the Sunday school, the Epworth League, the Mission Study classes and for some of the educational work in a settlement. At the end of the first year, the results were not

large but encouraging. Near the end of the second, more was being accomplished and it seemed that a third would be necessary to really make the most out of what was under way. The writer spoke to the pastor suggesting that if needed, he would stay another year. The pastor was one of God's noblest in ability and unselfish spirit. His immediate reply was: "Can you afford to stay? Have you thought sufficiently of your own future? It is dangerous for a man to stay too long as an assistant pastor." The advice was accepted in the same spirit in which it was given and a change was made. The church was so strong that it did not suffer greatly by the change. It selected another man just graduating from seminary and he rendered excellent service. In one year more, he moved on, leaving the church a better man for his experience, but leaving just when he had learned enough about the problems of his own task to become really valuable.

Churches will never get satisfactory service from a director of religious education until they are prepared to pay for experienced men and women. If they take inexperienced men or women, they should be prepared to advance the salary year after year. Certainly the salary should be sufficient for a man of real ability and experience to support himself and his family upon it comfortably. A few churches pay $4,000 or more to their directors, but probably most of those which have directors feel that they must start a man at $1,500 and never pay more than $2,000 for this service. If a man is drawing $2,000 or $3,000 for this service and doing the work successfully enough there should be no hesitancy in advancing the salary above that point in order to hold him.

But not all of the blame should rest upon the shoulders of the churches. Many directors have made a mistake common to inexperienced men. They have insisted upon their professional rights until sometimes their refusal to do certain tasks has made church boards wonder if they were not dealing with representatives of a plumbers' or of a steam fitters' union or of some other group which draws a very fine line of distinction between its duties and those duties which lie outside of its field. Is there a pastor or general executive of any organization who does not in the routine of a day do many tasks not properly his. He knows whether their performance will help or hinder the organization, and if it seems best to do them, he does not hesitate.

Should a director of religious education do pastoral calling? By all means, but not all or even the most of the calling that is done by the pastor's office. Should he do clerical work? Perhaps, a little, if he knows how. But very little, for few people are worth a salary for clerical work unless they are trained for it. He should have his major tasks outlined and time enough in which to do them. In addition to these he should not hesitate to help a colleague when he has the opportunity. The fault has been on both sides. Too often the pastor has wanted an errand boy and has designated the office as that of "director of religious

education" so that it would be easier for him to secure the money and the man. On the other hand, too often has a director known so little about his duties that he has tried to spend the greater part of his time at a desk reading books or diagramming new plans. A pastor who is a real executive will know how to select a competent man and then give him enough time and freedom to make good. And a real director will know that he must work with folks rather than with books, and will spend whatever time is necessary in calling on families and in meeting groups as well as in reading books.

It is not my purpose to give a job analysis of the various tasks in the local church which require trained leadership. These job analyses can be secured from the Board of Home Missions, the Commission on Life Service, or from graduate schools in such institutions as Northwestern and Boston Universities. I am trying to point out that there is no reasonable hope of the highest possible success in the Christian church until we set a higher standard for our achievements and "bring forth fruits" meet for repentance. These fruits seem to be possible if we recognize certain distinct types of work to be performed by the church and train a few people in each church to do skillfully these types of work.

It is sufficient for our purpose to call attention to the fact that many city churches need not only a pastor-preacher plus a specialist who will train and supervise the teachers of religion, but also specialists in recreation, in family reconstruction, and in secretarial work. A financial specialist is needed, but very often some layman will serve acceptably in this capacity without a salary. In great institutions, other specialists and assistants are required. In addition to these and working under them will come the great company of noble volunteer workers. It will be admitted that the first duty of a paid specialist is to select and train helpers. If he cannot do this, he is a failure no matter how competent he may be in doing things by himself.

The Training of Volunteer Workers

Thus far we have dealt very largely with the creation of public sentiment which will demand and develop trained leadership. This company did not need to be convinced, but our constituency does. Permit me to hazard the guess that one of the strongest reasons which deter young men from entering the ministry is the fear that they will not have the satisfaction of doing well what they may undertake. They can preach through their own efforts, but they cannot command the services of men and women to help them. It is heart-breaking to see opportunities for service in a church and to know members who might fit themselves for such service but who absolutely refuse to accept the opportunity or else accept it and do their Lord's business in a careless manner. There is no quick remedy for such a chronic situation, but there is a remedy if we have the patience to work many years in order to effect the cure.

The first step in remedying this chronic situation is to create in our constituencies a demand for trained volunteer leadership and a willingness on the part of many to receive training. This is not so difficult a matter as it seems. Most of the churches having a definite plan for creating this public sentiment have made very encouraging progress. Many of the churches represented here are well on the way toward perfecting their volunteer leadership in harmony with the principles set forth in this paper. Their leaders will agree that such progress must inevitably follow, not precede, a teaching program. Hence our emphasis upon the importance of securing a competent, paid or volunteer director of religious education to be the teacher of other teachers. What hope for success so long as practically all of the teaching except that contained in the sermon is careless, haphazard, and superficial. It may take five years for you to secure a good teaching program in all of your classes and societies. You will be lucky if it does not require ten. But you could secure one or more leadership training classes in your church in one year. This does not involve a radical reorganization of the whole school, but rather the creation of public sentiment and then a proper organization of the available people who are interested in preparing for better service.

The Program in One Community

Every church can have a teaching program which will train volunteer workers, provided it has some one to select and train the teachers of these volunteers. Perhaps you will be interested in the leadership training program of one city and of one church. Some who are present to-day have better programs. The one is only in the second year of its development. In our city of Chattanooga we have the University of Chattanooga, so conducted that it serves all denominations but under the auspices of the Methodist Episcopal Church. A department of religious education was inaugurated last year with the help of the Board of Home Missions, it being understood that the head of this department would give advice and counsel to the eight churches of our denomination in this city, and in addition, supervise the field work of his students as they performed service in local churches. Frank G. Lankard, M.A., became the head of this department in 1922. The first year, he supervised the field work of his students (eight paid workers and ten volunteers), taught an inter-Methodist training class of more than fifty students on a week-night and gave especial service to the First Methodist Episcopal Church, this church having then the full time service of a director of recreational leadership in addition to the pastor.

In the second year, 1923-1924, the program has been enlarged. Professor Lankard is now giving more time to all of the churches of our denomination rather than to one. He now supervises eight paid workers and twelve volunteers. While the Methodist Episcopal churches with his help and some assistance from others now utilize the following opportunities for training:

A. A community training school offering thirteen courses for eleven weeks in the fall.

B. An Inter-Methodist Episcopal Training School offering for five consecutive nights three courses having two class periods each night—between 120 and 130 in attendance every night.

C. Training classes in all but one or two of the eight local churches.

You may be interested in the training program of one of these churches. In the First Methodist Episcopal Church the paid staff consists of the pastor, the director of recreational leadership, and a pastor's assistant who is a student working on part time. The program as being operated at the time of this writing includes:

Junior Church Service, conducted by pastor's assistant.

Sunday School.

John A. Patten Bible class, sixty men, studying "The Worker and His Church."

Young women, employed girls, studying "Life in the Making."

Young women, students, studying "The Program of Christian Religion."

Most of the younger classes studying the International Graded Lessons.

Prayer Meeting, studying "World Service Program of the Methodist Episcopal Church."

This program did not spring up over night. The pastor has been working to bring it about for several years, while the writer has given advice and helped in the teaching for two and a half years. The head of the department of religious education and a director of recreational leadership have been at work for one and a half years. Chattanooga Methodism is successfully developing its own trained leadership. The pastors not only worked up their delegations to the Inter-Methodist Episcopal Training School with care but also set the example this year by attending the training school every night. It need scarcely be said that the laymen who are participating in this program as students are its most enthusiastic supporters.

Denominational Secondary Schools and Colleges Train Leaders

Permit me to call especial attention to an agency which is rapidly coming to the front as your servant in the training of leaders for the local church. A few years ago many denominational colleges were afraid to offer definite training for the definite purpose of preparing a student to teach religion lest the church college suffer the opprobrium of being called a Sunday school. There was justification for that fear because, as Dr. Vincent admitted, the Sunday school was strong in the heart but weak in the head. And furthermore the competition with state universities threatened to exterminate all but the stronger church colleges.

But that fear about the Sunday school has passed and the danger of extermination for standard colleges has passed. To-

day practically every Methodist Episcopal college and university is offering courses which interpret the literary and historical messages of the Bible and courses also in the philosophy of religion, in missions, in the psychology of religious experience, in methods of teaching religion, sociology and other subjects so essential in preparation for community service. Preliminary work is done in Methodist secondary schools while the theological seminaries and graduate departments of great unversities are ready to carry forward the training of a student until he is prepared for a professional career in the fields that have previously been mentioned. The development of such a program came slowly in this century until after the World War, but in the last five years, it has come forward rapidly. In addition to this, a very significant beginning in training has been made by Wesley foundations and other institutions in cooperation with state universities.

The Challenge of a Great Opportunity

As Methodists we have undertaken a world service program of which we are justly proud. This includes extensive plans for the training of volunteer as well as professional leaders. Can we work the program? Clearly it is the will of God that this work be done. There is no obstacle in Him. In fact, we believe that if Methodism cannot do her part God will raise up other agencies which can succeed. He has no intention of being defeated. Training and passionate devotion to the Kingdom of God as revealed by Jesus Christ seem to be the prerequisites. Training without the divinely inspired passion will never make a world brotherly. Passion without training will never make the ideals of Jesus practical in everyday life. Paul had both, so had Luther, Calvin, Wesley, and the greatest leaders through the centuries. Who follows in their train? Those who will pay the price. Those who are devoted enough to toil on, and on, unheralded while they try to fit themselves for the most baffling tasks. Those who are patient enough to teach young or old as they have opportunity so that they may together improve their ideals and their ability. Those who forget self so completely that they will cooperate with any one or any agency that can assist in bringing about the Kingdom of God on earth.

THE PASTOR'S RELATION TO TRAINED CHURCH LEADERSHIP

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The Council of Cities has become an established fact in the thought and life of the Methodist Church in the United States. The subject upon which I am to open the discussion is one that has been stated and re-stated, discussed and rediscussed, yearly before this body. All that I can hope to do is to present to you as a basis for your discussion some already widely known conclusions concerning "The Pastor's Relation to Trained Church Leadership."

The modern program for the church has come to stay. It is an answer to some pertinent criticism that came to us from leaders in other phases of the world's work who have realized the superior qualities of our product. The business expert and the average business man now recognize that the church as an institution, and the preacher as a leader thereof, are displaying unmistakable evidences of being in line with the best advances in the realms of business organization and administration. In common with the leaders of business who sit in the pew the modern minister now places his order for the best that comes from the press dealing with the finest of business methods and with the training of salesmen in matters pertaining to profitable distribution. The increasing use that is being made of ministers as speakers for luncheon clubs, for civic and commercial associations and other organizations where business men congregate, proves conclusively this new position of favor and appreciation into which the church and the ministry have come.

No longer is the man or woman who looks at equipment and leadership from the viewpoint of returns on investment satisfied to have the church continue with a program that is confined largely to one day in the week and very largely around the preaching ministry of that day. The church is now facing the responsibilities of every day in the week and is endeavoring to provide leadership for every phase of the life of the community in which it is located.

All ministers who are in touch with conditions as they exist in every State in the Union are committed to the proposition that we need a most highly trained group of men to stand in the pulpits of our land to preach an intelligent gospel. In this day of Modernism and Fundamentalism there must be no let up in our demand that those who can "rightly divide the word of truth" shall stand as our interpreters and expositors of the Scripture. We need the best of brain and heart to make a right application of the principles of the Sermon on the Mount to our everyday life.

Let no one for a moment think we would speak slightingly of the preaching ministry, because such is not the truth. Rather, would we emphasize its importance and herald its tremendous challenges.

Nevertheless, we must recognize that we have built too exclusively about the preacher and the preaching ministry in the past. Great sums of money have been spent in equipment and budget for the preaching ministry to the detriment and neglect of other phases of the church's program. We have come to see of late that Jesus set the child in the center and has pointed out that all of our problems, political, social, industrial, domestic and ecclesiastical, will be solved, when the interests of little children are made paramount. As the church has grasped this truth, the teaching ministry has loomed large on the horizon.

Unheard of sums of money, in church circles, are now being spent to build equipment and to train leadership to do a piece of teaching work in our churches that will match the standards and efficiency of our public schools in their teaching of secular education. The pastor who is not adjusting his wave length to tune in here is the individual who is preparing himself for mighty few invitations from church committees who want the best for their own children and the children of the community.

The wise minister knows that the involvements of the teaching ministry are so great that it is impossible for him to prepare and preach two gospel messages each week, do the pastoral calling necessary, attend the sick, bury the dead, and do the thousand and one other things a pastor must do and at the same time give intelligent, consistent leadership to the teaching of religion in the church school and in the other agencies used by the church for this work. The minister must become its flaming advocate if the need of trained, competent leadership for this overwhelming task and responsibility that the church faces is to be met.

Some of these who will lead must be paid workers and members of the church's paid staff; while others who have received training and are exceedingly capable must as yet give their services as labors of love. The church school thoroughly departmentalized must be officered by those trained for the various tasks. If the public school teacher who leads our children in the study of mathematics and English must pay the price of study first, how much more should those do so who are to mold the thinking of our children along spiritual lines. As yet, we have just scratched the surface in dealing with the training of teachers for our church school. This subject is due for a much larger emphasis than ever before dreamed of and the pastor recognizing the need must lead in the advance movement.

If I were a layman in a church and my pastor was not on fire with the idea of securing the very best in religious educational circles for the children of our church and community, then I would feel justified in helping grease the skids to get rid of him. The only attitude the pastor can have in this day and keep the respect of thinking people is one that is exceedingly positively

favorable to the securing of the best and the largest amount possible of dynamic trained leadership for the teaching ministry of the church. The longing and deep desire of the ministry of to-day is that beginning with the ministers themselves and running down through the official boards to every responsible person in the church, we must have as our goal trained workers, paid and unpaid, for every important task in the program.

Another source of anxiety to the modern pastor is that which pertains to the leisure time of his people and his constituency. Too long has the church stood by with a program of criticism for the institutions and the folks who are providing and commercializing the amusements of our people, old and young. We have felt seemingly that to utter our word of warning about these undesirable places and practices was all that our duty required. But we have come to see differently. The minister must lead his church in a more constructive dealing with the situation these days.

Now the church is advocating and demonstrating a ministry of community service that is bringing more people within its sphere of influence than any other single emphasis has brought. Millions of dollars are coming into our coffers now from people who were not attracted by our preaching ministry, but have been touched by our endeavor to reach the whole of a person's life and especially those important hours of leisure. Caring for the social and physical needs of a community has given the church a point of contact with multitudes who later have been won to the Christian life. Much can be said for the immediate results that are secured by such a program, saying nothing about spiritual attainments following later on. The social and physical program per se can be justified. But there is no need to stop there. It has been the gateway to the glorious experience of personal relationships with Jesus Christ for many.

Immediately, we recognize the utter impossibility of carrying on such a program every afternoon and evening for young and old with any degree of efficiency and constancy, without trained leadership in control. It seems clear that the minister who is anxious for the straying multitudes and who honestly faces his responsibility to them must advocate and fight for a leadership with training, which will demonstrate to the community that the church really cares to have folks both happy and safe in their social and physical lives.

So, in a general way, looking at the ever enlarging opportunities and responsibilities of the church as seen in the Preaching, Teaching and Community Service Ministries, the pastor in his loneliness and utter hopelessness of solving the problem alone, cries out, "Who is equal for such a task?" and unequivocally renders his verdict that the correct answer can be found only in an ever enlarging and increasing number of trained leaders, who will assume definite responsibility.

Immediately the money factor injects itself into the equation. Increased funds are required if you are to have the needed

physical equipment and the budget must be increased considerable, if a number of workers are to be added to the payroll of the church. Too often, it is right here that the pastor's enthusiasm cools a bit. If the finance committee finds it so hard now to raise his present salary, which he feels is altogether too small, what will happen if there are other paid workers brought in to share the financial gifts of the people?

The pastor in determining his attitude toward trained paid leadership at this point must remember that his people are probably not paying now anywhere near what they should pay and can pay and also that the new workers, if they are worthy of the name, will tap some heretofore untouched reservoirs of funds. It is surprising how increased financial help comes as the manna came, when official boards will walk by faith and not just by sight. The budgets of our churches for local work must become greatly enlarged if America is to be made Christian. We have been shilly-shallying altogether too long as it is. If I should return home to Denver, to find my lad Jimmy ill, with the word that it would take thousands of dollars to save him from physical death, my wife and I would gladly mortgage our future to keep him with us. There is no material sacrifice that we would not make for him. It is possible that in later years we might rue the day that we saved him from physical death, feeling that it would have been better had he left us in his childhood purity and innocence. But, my friends, we would be glad to make the sacrifices necessary now to keep him with us and are willing to take the chances on future possibilities of regret for so doing. If we are happy to do that much financially for his present physical well-being, how much more should we be willing to make all the sacrifices necessary to save him in his intellectual and spiritual life? Money matters in our churches have kept us back too long already. The pastor's attitude toward securing trained paid leadership and the equipment in which this leadership will work must be so unmistakably in favor of it that his total membership will know that he is absolutely committed to it and will fight for the enlarged financial budget necessary, even if he must himself go without the expected salary raise at the next quartery conference.

But many times, with the best of equipment and the enlarged budget provided for and the staff mobilized, proportionate and expected results are not forthcoming because the pastor, who has long played a lone hand, is not now able to work with others. The heritage of many ministers, their background, training and experience, does not fit them to lead in the work of the modern church, where a number of paid leaders must work together. It is rather difficult for one whose opinion in matters has always been somewhat final to now give way to another member of the staff, who is more expert in the particular work under discussion. It is not always easy to so work with others that they are free to exercise their own initiative and are at liberty to give opportunity to an expression of their own originality. No individual

of much force and ability will work long in a staff where all the thinking is done for him by others and he is simply there to carry out their wishes. To have the desirable type of folks thinking about staff positions in the church, they must be assured that the leadership under which or with which they are to work will not be of the envious, jealous, domineering, know-it-all type. Democracy in a church staff is as desirable as it is in a government. While it is true that the pastor will be held largely responsible for the failure of any part of his staff's program and that therefore, when occasion demands, he must set his foot down to stay, he, nevertheless, must realize that such an occasion is the exception; and that generally speaking, by counsel and conference, he can pour oil on troubled waters and guide the ship past the rocks, without too much of a parade or display of the authority invested in him.

It is evident then that it is not sufficient to have a staff mobilized but it must be carefully organized. Staff meetings should be counted so important that only the very exceptional circumstance would interfere with them. A secretary of the staff should keep the members supplied with carbon copies of everything that goes on in the meeting, that all may be adequately informed of the whole program. The staff meeting should be masonic, so that all will be perfectly free to unload whatever is on his mind in an open frank manner. Problems must be honestly and courageously faced and all opinions valued. Each member of the staff should be heard on all subjects vital to the program, realizing that the work of the various departments overlaps.

Members of the staff should fight for each other out in public, but be frank enough and honest enough to face all the facts about the criticism when in the staff meetings. The pastor, above all others, must be a protector of his co-workers, when others are attacking them, but must be even brutally frank with them in private conference. He must not be content until he has a staff with whom he can work and for whose ability he has the highest respect. He must further show his appreciation of their services by sharing with them salary increases to be given in the new budget. The staff must come to feel that they are not just pawns in a great church game to be sacrified to protect the preacher coming on in behind them.

With the staff mobilized and organized, the pastor now finds his task to be one of vitalization. It is for him to so deal with his co-workers by precept and example, that they will find their hearts being strangely warmed, which will eventuate into an enthusiasm for the work that will be hard to cool. An evident knowledge of the whole program, a willingness to carry a fair amount of the work to be done, an honest sharing of the credit for results secured, will go far on the part of the pastor to put himself in a position to bring inspiration and encouragement to his staff workers.

It is unforgivable for a pastor to secure trained leadership and then not to know what to do with it. Utilization is the end

for which mobilization, organization and vitalization have been but the means. There can be no excuse for the involvements of added equipment, enlarged budgets and increased training programs, if the larger returns to the church and to the community are not to be the resultant.

To me, the story of a pastor's relation to trained leadership can be told by using the locomotive as an example. Yonder in the yard is every part necessary in the building of this great engine desired. The parts are *mobilized* but are worse than wasted, if left as they are. There is need that some one who really knows all shall *organize* these parts. That is, that the builder shall see to it that the cowcatcher is in front and the tender in the rear. Still after all this is done and the locomotive is standing there on the sidetrack, it has been for naught, if nothing further is done. It is there to be attacked and destroyed by the wind and the rain. But a further step is taken. Coal is placed in the tender and water in the boilers. The fireman now builds a fire in the firebox and soon the great steel monster is alive with power and only the governor stops it from blowing up. *Vitalization* has taken place but to what avail? It is just a waste of good time and strength and money if all the locomotive is to do is to stand on a sidetrack. But soon trained hands pull the throttle and now we witness utilization, an actual reality. There it is, moving over the plains and climbing the mountains, puffing and snorting, pulling a train of cars loaded with a part of the world's commerce, supplying some of the needs of humanity.

So it is with trained leadership in our churches. Some of it, we are sorry to say, is on a sidetrack and is helping to make propaganda for those who are not in sympathy with the modern emphasis in church organization and administration. But thank God, enough of our leadership is being efficiently and effectively utilized so that its value in results attained is unmistakable.

In all of this, the pastor must see that he is a key man and that the program may succeed or fail, because of his attitude in the matter. But let it be clearly understood that when the program does falter and fail, because of the backward look of the pastor, that he fails with it and must largely carry the odium.

WHERE AND HOW SHOULD A DIRECTOR OF RELIGIOUS EDUCATION TAKE HOLD IN THE NEW SITUATION?
and
HOW CAN THE TRAINING SCHOOL PREPARE STUDENTS FOR THIS?

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(This address was delivered at a Conference on the Training of Workers held Saturday, March 1, 1924, in Pittsburgh, immediately following the Council of Cities.)

The lengthy, double-barrelled theme of this paper is the result of a discussion during last year's Conference of the criticisms and suggestions contained in a set of questionnaires sent to pastors employing as directors of religious education graduates of schools engaged in the training of home mission leadership. In the interests of continuity let me summarize briefly that discussion. Although in the questionnaires many compliments were paid these graduate directors, the pastors were as a whole outspoken in declaring them altogether "too academic" in their approach to, and in their treatment of, the problems of the field. One pastor wrote: "These young men and women who go out into the field, have had a great deal of theory, and haven't known how to meet problems in practical ways." Another expressed the opinion that they were "too professional" in viewpoint, and therefore "unwilling to do necessary tasks that did not fall precisely in the field of their chosen profession." From a slightly different angle, but to the same general intent, they were accused of being undemocratic in their approach to the field, prone to "clap on a patent program of work" made in the class-room, and to attempt its enforcement in truly dictatorial fashion. Those participating in the Conference, pastors, educators, and graduate directors, agreed that this criticism had a considerable foundation in fact, and offered various explanations and suggestions, certain of which I have embodied in this paper. It was then pointed out that the criticism had a deeper significance in that it revealed a fundamental inconsistency in the application of the basic principle of the newer education, the principle of democracy—the democratic cooperation of teacher and pupils, of leader and group, in working out a common interest, in solving a common problem, in overcoming a common difficulty. For a director of religious education to attempt, by dictatorial means, to force the adoption of the newer education is an essential contradiction, both in principle and method, of the newer education itself. The director who attempts this cannot have grasped the real significance of his

task or the real meaning of the educational movement he presumes to represent. One is therefore obliged to conclude that the chief burden of blame rests, not upon the graduate director, not upon the pastor or the church, but upon the training school and the professor of religious education. Something is wrong with our teaching when in so many instances it has been fundamentally misunderstood and misapplied.

How Can Training Schools Better Prepare Students?

Let me fire first the second barrel of my double-barrelled theme: How, in the light of this criticism, can the training school better prepare its students?—and if the discharge is "scattering," blame those who forged this weapon, loaded it and placed it in my hands.

I have said that the chief burden of blame rests upon the training school. Of the other contributing factors I shall speak later. If we in the training schools are so to educate our students that they will not make the mistake of antagonizing those upon whom they must depend for the success of their work—we must alter our plan of instruction. We must put less emphasis upon program and more upon method. We must spend less time in drawing the picture of the ideal school, with just the right equipment, just the right organization, just the right teachers and curriculum material, with the pastor who "co-operates" in just the right way and the church that without hesitation provides just the right budget. We must spend more time in facing "things as they are" and in preparing our students to cope with them as efficiently as possible. In answering last year's questionnaire one pastor pointedly remarked: "Many of your instructors live in the clouds." Just how he knew it, I have not discovered. Perhaps he met us there. It is more likely that the students we sent down to him convinced him of it, by the loftiness of their behavior. One might say, plausibly enough, that it would be useless to spend so much of the few months or years at our disposal in teaching our students how to apply the newer education that we failed to enlighten them as to the motive and content of the newer education itself. But the answer is simple: "We learn by doing." There is no better way to teach the nature and content of the newer education than to aid and counsel the student in his attempt to apply it to a definite and very real situation. What lecturing we do should be to impart to the student such information as will help him in the solution of actual problems. The majority of the training schools criticized through their graduates are committed to the educational policy of field or practice work as an integral part of the curriculum. Why has this practice work so largely failed to teach the student "how and where to take hold in the new situation"? Let me, out of a study of my own and others' mistakes, attempt an analysis and offer a few suggestions.

Class Room Often Puts Theory Before Practice

In the first place, and in spite of our emphasis upon field work, we have in our class room too often put theory before practice. Theory that precedes practice is not always sound theory. It may be no more than an untested hypothesis, guess work more or less clever, or an instructor's dream of "things as they ought to be." It may be the scientifically tested result of earlier practice. But in any event it should not be taught independent of the practice work of the student group. Problems that arise on the fields of the students' activities must be made the center of class-room discussion, the solution of those problems the aim both of class work and of practice work. Students thus trained would not often make the mistake of ignoring real obstacles in the way of the application of their training school theories. They would not be inclined arbitrarily to clap on a ready-made program. Through practice under our guidance they would have learned how to analyze the vital problems of any new field, and how to use the information we had given them—how to adapt their theories to the solution of these vital problems. In the past our students have in part failed after graduation through their lack of skill in applying our teachings to the new field. We have in part failed in teaching programs and methods ill adapted to the average unideal field—the sort of field to which most of our students go upon graduation. Does not the solution lie for all of us in building the teaching around actual field problems? Thus and thus only can the student acquire the requisite skill and technique to make what he has learned effective in the new situation. Thus and thus only can we who teach be sure to keep our feet upon solid ground and our theories within the range of the possible. And by no other means shall we so effectually teach the principle, the method and the content of religious education.

Effective Practice Work Related to Class Room

At present too much of the practice work of our students is poorly related to the work of the class room. And for several reasons. Chief among them is our inability adequately to control the students' choice of work. Our students are under the stern necessity of earning money. And this necessity, rather than the educational values involved, too often dictates their choice. This is a problem every training school now faces. Certain partial solutions have been worked out. Some schools offer supervision and curriculum credit to students whose tasks comply with certain minimum standards. Boston University School of Theology offers credit only when the field work is done in connection with a curriculum course, involving reports, conferences and supervisions. In many schools, however, the standards are not adequate, the supervision is irregular or done by untrained supervisors, and the practice work is in no way definitely related to the class work. Some schools are satisfied

to attempt the regulation of student work through a student employment office and through personal advice to students. Union Theological Seminary conducts such an office under its Department of Field Work and finds the students increasingly dependent upon it and increasingly willing to take the advice offered. But this by no means solves the problem, for the majority of the positions filled, although they do not demand a too unreasonable amount of the student's time and although they are within the general field of church work, are neither supervised nor in any other adequate way related to the curriculum. However, Union Seminary has gone a step further in offering to all regularly enrolled students one academic year of supervised field work with a remuneration from the Seminary of $400. Since the Seminary pays the student's salary, it is able to select his field and to control the nature and the hours of his work there. As a rule this field work is taken in the first year and although it is an expensive means of controlling the entering student's choice of practice work, we feel that it pays. The course is run jointly by the departments of Field Work, Religious Education and Home Service (or Sociology) and requires of each student eight hours of work on the field independent of preparation and travel and four hours of class room work each week throughout the year. The entire course is viewed as a cooperative attempt of the teaching staff and the students to solve the field problems. In addition certain advanced courses are offered by the Department of Religious Education which require of the students specialized types of field work, jointly supervised by the departments of Religious Education and Field Work. For this course the Seminary does not regularly offer remuneration.

Garrett Biblical Institute has, I believe, gone a step farther toward the solution of this problem of relating practice work to curriculum work. There, I am told, *all* students are *required* to submit *whatever outside work they would undertake* to the approval and supervision of the Director of Field Work and to meet him in individual and group conferences upon their field problems. The time must come, I feel sure, when our training schools will consider every field of student work an extension laboratory of inestimable service both to school and to student and will therefore regularly supervise all such student work and make it in large measure the center and inspiration of class-room work. The time must come when this laboratory work will be as carefully graded as is the curriculum work, so that first-year students will no longer be allowed to undertake tasks for which they are altogether unprepared and in the bungling of which they learn many ways of doing things we teachers must patiently strive to make them forget; so that students ready for difficult tasks and needing experience will no longer waste their time in doing again and again the simple routine jobs they mastered long ago. When we have thus interrelated class and practice work we shall have gone far toward

eliminating the possibility of graduating students who behave like dictators—and of ourselves remaining too long "in the clouds."

Average Field Center Best for Field Work

It is obvious that the educational effectiveness of field work depends in part upon the wise choice of field centers. We have been accused of being very critical of the average and unideal center and of conveying to our students the same attitude. Perhaps this is because we have so often lectured upon the *ideal* center that by contrast the *average* center seems both to us and to our students a poor thing indeed. Perhaps it is because we become irritated when our beautifully articulated programs get warped and broken in contact with the prosaic and the real. But if practice work is to teach our students "how to take hold in the new (and never ideal) situation," it is obvious that these average centers much better satisfy our purposes than would an ideal center, could it be discovered. From this viewpoint the best center for student field work is that which presents typical problems and difficulties. It must not, however, present an *impasse*. The major problems should not be so difficult that teacher and student together cannot make measurable progress toward their solution.

We were reminded in the questionnaires that our students did not cooperate well with the pastors, that though they knew how to give advice, they did not know how to seek or to take it. Perhaps here also we teachers are somewhat to blame. It is easy to be impatient, even scornful, of the pastor who would in a measure control his Sunday school though he has never taken a course in Religious Education. Such an attitude of scorn is contagious in the extreme. It is likely to be shared by our students. And in all probability the pastor will reciprocate, dubbing us all theorists and dreamers. This is not the way to teach cooperation. Teachers and students, we must sincerely desire to assist the pastor in the building up of his work and we must by our actions convince him of the sincerity of that desire. And we may then fairly expect of him a sincere cooperation in the task of educating our students. Let me add, however, that there are pastors under whom I would not permit my students to work. Likewise there are pastors under whom I would not advise the graduate director to work. There are atmospheres under which democracy cannot thrive. But let me speak as a minister to say that this is emphatically not the case with the average minister. He is eager for the success of his work and as open as any other professional man to new wisdom from the school and the laboratory. We should invite him to attend our field work classes and conferences. We should be invited to attend his staff meetings. We should regularly confer with him upon the work and progress of our students and so secure from him a type of supervision that we have neither the opportunity nor the ability to give. As we give him a re-

spectable and respected place in our educational scheme we shall teach our students fully to respect and to cooperate with him.

Religious Education "Specialists" Reflect on Training

Many pastors have expressed themselves as afraid of "specialists" in religious education. Knowing what they mean by the term, I cannot blame them. Here again our teaching may be at fault. If a church is to succeed, every part of its work must be related to, and considerate of, every other part. A director of religious education who knows little or nothing of the organization, the polity and the specific aims of the church as a whole, will fit but poorly into the general scheme of things. He will be ever inclined to go ahead with his own organization and program, arbitrarily demanding right-of-way and as arbitrarily blaming others when collisions occur. We must see to it that, during their period of training, our students acquire a thorough and sympathetic knowledge of the church as a whole. Where staff meetings are held—and we should encourage pastors to hold them—we should insist upon the regular attendance and participation of our students. We should offer observation courses in church organization. We should give every student instruction in the polity of his denomination. And, most important, we should assure to the student, in the course of his training period, some actual field work in as many phases of church activity as possible. Such a policy would go far toward eliminating the stigma now attached to specialization, and would help to win for the specialist in religious education the respect he deserves in the modern church.

Personality of Director Chief Influence in Work's Success

But were we in the training schools to adopt all of the suggestions that have been made in this paper, we would not completely have solved the problem to which it is addressed. From year to year there would be among our graduates a few who would fail to commend themselves to the churches. For the personality of the director is a controlling influence in the success of his work. Here again we face a baffling problem. Is it in any way possible to prevent the matriculation in our schools of individuals obviously lacking in those personal qualifications essential to successful leadership in religious work? As is the case in other educational institutions, we feel ourselves bound to accept as students those who by previous training are able to meet our educational requirements for admission. I have known several instances of students with college degrees (in one instance an M.A. from a leading University) who, because of abnormal mentality or other personal deficiencies, were utterly unfitted for leadership in religion, but who nevertheless were able, after a fashion, to meet the demands of the class room. I am convinced that in a number of cases, the unfavor-

able criticisms of the pastors who answered the questionnaires, arose as a result, not of our failures as teachers, but of the personal inability of the graduates criticized to qualify for positions of responsible leadership. The qualities essential to effective leadership—tact, charm, personal magnetism, enthusiasm and the gift to impart it, sympathy—extend the list if you will—these qualities were in whole or in part lacking. Some method must be devised of testing prospective students as to their personal qualifications for leadership. The fact that many are immature and inexperienced when they come to us greatly adds to the difficulty. In any case it would be helpful to make more thorough inquiry of each prospective student—to require in addition to a certificate of education, of character and of church membership, some such investigation of personal qualifications as is made by the various boards of foreign missions. With this material in hand a man or woman trained in the analysis of personality and thoroughly cognizant of the various fields of religious work might, through a personal interview with each prospective student, guide him in his choice of vocation and dissuade the obviously unfit. Doubtless mistakes would sometimes be made. Certainly it is easy to misjudge an individual whom you have not seen and studied at his work. Perhaps such interviews should be held only after the first semester of field and curriculum activity—and by the teacher-supervisor. Perhaps compulsion should never be brought to bear, and the student be allowed to accept or reject the counsel given. I do not pretend to speak with authority upon this subject. I am, however, convinced that we should give it our serious consideration and turn for help to specialists in the field of job-analysis and of vocational guidance. I have known students suffering under personal handicaps who needed, more than anything else, treatment at the hands of a skilled psychiatrist. The "inferiority complex," to mention but one such personal handicap, will work havoc with the democratic principle, making the "religious leader," who unwittingly possesses it, at one moment timid and vacillating, and at the next rude and overbearing. Since we all admit that personality plays so large a part in the success or failure of a director of religious education, we should give more careful thought to the analysis and development of the personalities of our students. Supervised practice work, which allows us as supervisors to study the student in his working relationships with others, affords us unexampled opportunity to do this.

Where and How Should Director Take Hold in New Situation?

I have fired the second barrel of my shot-gun theme. Sit patiently now while I fire the first, consoled by my assurance that it is not so heavily loaded. "Where and how should a director of religious education take hold in the new situation?" Obviously, much depends upon the sort of situation in which he

finds himself. I have no set plan or well developed program to offer the director. As I have already stated, I believe that if he has more than once been successfully guided in the task of taking hold in a new situation, he will be fairly equipped to do it for himself. The difficulties will probably be many, some in more aggravated form than those encountered in any carefully selected practice center. But they will not be altogether new to him. If he has not met certain of them himself, perhaps he will recall the experiences of a fellow-student who has, and will remember the general plan of attack advocated in the group conference. Perhaps he will also have visited and studied other student fields than his own and recalling those visits will find counsel there. At all events, he will know that his first task is thoroughly to analyze his field—the personality and educational viewpoint of the pastor and other co-workers, the most pressing problems and needs within his own sphere of activity and the degree to which those problems and needs are realized by pastor, staff and congregation. But if he is wise, he will not attempt to solve these problems and to meet these needs by the executive order. He may not see them so clearly as he thinks. Inevitably he will fail to realize their full and intimate relationship to other problems and needs outside his sphere of action. He will do well to exercise patience, foregoing the joy of smashing the old and building the new in the first two weeks. He will do well to attempt instead by various and sundry means to bring certain of these problems and needs vividly into the consciousness of those upon whose cooperation and support he most depends. This will take time. It may prove impossible. If so, my advice would be that he find another field, leaving behind a concise list of recommendations. Perhaps another will have the personal gifts to accomplish what for him proved too difficult. To force the issue, to play a lone hand (if my brethren will pardon and understand the reference) is worse than to acknowledge defeat, for it will but antagonize those who must be won, and hinder the cause of a democratic religious education. But if the situation is not for him an impossible one, and he succeeds in rousing interest and enthusiasm in the solving of at least one problem, in the meeting of at least one need and leads his forces to victory, he will be fairly on his way to larger victories.

Director Must Have Pastor as Counselor and Friend

It is often stated that it is essential that the director be given clearly defined tasks and responsibilities, and that the pastor keeps hands off lest he undermine the influence and leadership of the director. The delegation of authority is of course essential to effective administration in any sizable organization. But there are two handicaps to be avoided if possible—the handicap of the autocratic pastor who will have his pointer finger in every pie and the handicap of the indifferent pastor who leaves his director of religious education to shift altogether for

himself. Of these handicaps the first is vastly the greater, but the second is serious none-the-less. For without the hearty and enthusiastic public support of the minister of the church progress toward an adequate and well financed program of religious education will be slow indeed. Where should the director of religious education take hold in the new situation? Take hold of the pastor, if you can, and keep him as your counselor and friend.

Director Should Educate Church Youth Toward Self-Determination

Perhaps the pastor is an autocrat, so effective an autocrat that his official board and congregation have gladly surrendered responsibility and are humbly acquiescent. His word is law. His policy is church policy. There are few problems upon which he does not speak authoritatively. He has never studied religious education but he knows enough about it to know what is good and what is bad for boys and girls. And here, too, his word is law. But here, if anywhere, there is rebellion. The young people are restless, dissatisfied. In such a situation there is at least one place where the director may take hold. He may help the young people to understand their restlessness and dissatisfaction and to seek a remedy. Personal and direct opposition to the pastor is out of the question. To seek the support of the official board against the pastor's "better judgment" is worse than a waste of time. To educate the youth of the church toward "self-determination" and independence of spirit and judgment is the strategy most likely to win the victory. And it is well within the acknowledged function of the director of education. A council truly representative of the clubs and classes of the church house and church school vested with real responsibility in the organization and control of this part of the church's program marks a great step in the advance toward a democratized church. Such a council, aware of its own needs and of the church's failure to provide for them, suffering perhaps under the narrowness and arbitrariness of the pastor's attitude, can do more to secure redress and freedom of opportunity than can any professional pleader of their cause. The church that ignores the reasonable demands of its young people is doomed. This every church can be made to realize. This is what I am trying to say. If, as a director of religious education, you find yourself overshadowed by an autocrat, do not begin by shouting your defiance of him. Do not begin by opposing him. Begin by doing thoroughly the task which is yours as a director of religious education, begin by fostering wherever you find it the desire for independent thinking, for self-expression and for cooperative self-government. Begin by adopting toward the boys and girls who are your special charge, the attitude you would have the pastor adopt toward them and the church at large. The spirit of democracy is contagious. It will spread. I suppose one might properly designate this the method

known as "boring from within." It is a way of approach that I heartily commend, for I believe it may be employed both effectively and honorably. And please note that it is not a program, but a method.

There Are No Perfect Fitting, Ready-Made Programs

In taking hold in a new situation, never, never attempt to twist and warp that situation to fit a program prepared in advance. There is no such thing as a ready-made program that is a perfect fit. The only program that can be successful, when judged by educational standards, is the program that grows out of the constructive efforts of the leader and of the group immediately concerned, to analyze its own most vital problems and to discover and apply the means of solving them. Study your field. Help others, and get others to help you, to understand it and its needs. Then together build tentatively a program you believe will meet those needs. Whenever and wherever it becomes necessary to do so, change it. It is a commendable thing to build a program for the future, for a year, even for five or ten years to come, setting up objectives, sketching in new and promising fields of activity. But it is also an exceedingly dangerous thing. For once it has been announced and approved, a program ceases to be merely tentative and suggestive, and becomes a goal which must be achieved, a standard by which your success will be measured. To depart from it in any important detail is to lose prestige. Now, no one can possibly anticipate the changes and developments in any field over the period of a year let alone five or ten years. No one can guess how fully present needs and interests may develop, how quickly they may disappear. No one can foretell what new problems may arise. Therefore a set program, though democratically planned, is often more harmful than helpful. Beware, then, of any program that is more than a tentative statement of objectives, and of possible ways of realizing those objectives, framed in the light of present needs and interests. Such a program is your guide. Do not let it become your master.

Let me add a further warning, to those who would be consistently democratic in their work. Do not utilize the machinery of democracy to "put over" your own plans. I have heard the statement made that the secret of "success" is to "make them think they thought of it first, when they never did think of it at all." It does not matter in the least who thought of it first. What matters is that the group shall truly want it, whatever it may be. This is an axiom of the democratic method —"Never attempt to organize beyond the interests and felt needs of the group." Rouse their interests and their sense of need. Create in them new interests, a new sense of need. Then, with their sincere cooperation, seek to meet those needs. But do not build a program to meet needs and interests of which the group in question is unaware. In the vast majority of instances such a program will fail, and it will have deserved its fate.

Director Should Take Hold at Place Where Interest Already Centers

To summarize this attempt of mine to answer the question Where and How should a director of religious education take hold in the new situation? Let him take hold, after a careful study of his field, at the point where the largest number of those he is to serve feel that a real need exists. Let him take hold at the point where interest already centers. Then let him patiently seek to rouse, in one and in another, new interests and a sense of other needs, counselling with them as to the means by which these needs and interests, both old and new, may be satisfied. Let him beware of programs manufactured in the class-room. They will not fit his situation. Let him beware of any program, though it comes from the cooperative activity of the group, which is more than partial, tentative and subject to change. And let him not grow weary in well-doing. Education by cooperation is a slow process. Education by revolution is more spectacular and sudden. In this paper I have cast my vote for the former and against the latter. In the exceptional circumstance revolution has its place. It clears away obstacles. But it is always destructive of many things of real value, of friendship, of sympathy, of mutual respect. It is not often discriminating. It destroys the good with the bad. And nothing is so unfortunate as an ill-timed revolution.

I am well aware that this advice will do the director of religious education little good. As I have said, it is a method, not a program. And there is but one effective way to teach any method. That is by guiding the student in its application to concrete situations.

And so, in conclusion, I return to the point I stressed in the earlier part of this paper. The solution of the problem to which this paper is addressed lies primarily with the training school. It must be our task so to reorganize our teaching that field problems and their practical solution are its chief concern, so that our students may learn, at one and the same time, both the theory and the practice of religious education.

THE APPOINTMENT AND CONTINUITY OF AN EFFICIENT LEADERSHIP IN THE CITY COUNCIL

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I remember once upon a time hearing an eloquent description by one of the Bishops of a famous charge made during a great Civil War battle. He called it a laymen's charge (it was an extract from one of his lectures doing service for a Conference address to laymen), for there had been no word of command and the movement was not due to leaders. How authentic the description was, I cannot say (authenticity and eloquence do not always go together), but I am very sure that great social movements to-day do not proceed in that fashion. At no time have we been so dependent upon trained leadership. A great New York bank each year, in correspondence with college heads, selects a little group of men from our schools, not simply for employment but for a course of training that it may have leadership for the future. The battles of the next great war, for which in our folly we seem to be busily preparing, are being fought in advance in chemical laboratories and the workshops of inventors and mechanicians. The leaders, scientific, technical, military, are already deciding them. In two places only do we seem to be ignorant of the logic of events: in the state, where a misconception of democracy still causes us to believe that the suffrage of his fellows will fit any man for office, and in the Christian church.

The Imperative Demand

I know I do not need to argue for trained leadership in this body, but I believe that even we hardly appreciate the situation. I want to call your attention to the main items as I see them. (1) Though the minister no longer stands out as the one educated man of the community, the person (parson), he is still a teacher and leader and must command the respect of the intelligence of that community. In thirty years college enrollment has increased four-fold in this country and that of public high schools ten-fold. Leadership is not growing easier. (2) The minister must be the distinctive leader of his community as a teacher of religion and morals. Once that could be done rather simply; the doctrines of religion were generally accepted after a traditional fashion, and ethics was a matter of individual conduct. It takes a different leadership to-day to avoid the follies of ultra-fundamentalism, while bringing home to conscience and mind the great truth of the living God. And what of our intricate, perplexing social life? Bishop Gore has said that he wished a commission of Christian leaders might give a decade to the study of what the mind of Christ means in relation to our questions of industry and political international life. The church

must give guidance here; that is no easy task for the Christian pulpit. (3) The minister must give leadership in religious education. There lies our way to a better to-morrow, but it is no easy way. Andrew Carnegie revolutionized the steel industry in America because he imported expert chemists who knew iron ore and its manufacture into steel. Shall we demand trained experts before we hand over to them our iron ore, and then deliver the soul of a child and the hope of our world to the first blunderer that comes along who has only a pious intention to commend him? (4) Community service demands a new leadership. The church is to be no longer merely a congregation to which we preach or a company from whom we collect; it is a force that we are to organize and direct. The community is no longer the source of our supply merely, but the object of our service; and we must know its whole life and minister to its entire need. Here is a suggestion of the larger demand which our day is making on the Christian ministry. It is significant that this demand is not represented simply in our big churches—the task is sometimes simpler there than elsewhere—but this is the work that waits in every field. And the general standards implied here must be clearly recognized before we speak of the special demands that belong to particular fields.

Have We an Efficient Ministry?

I have no desire to set myself up as judge and give answer to this question, though its discussion is involved in the subject assigned me. There are three points, however, that I wish to make, which give us some material for our answer. (1) There is a direct connection between efficiency and training; taking it by and large an untrained ministry will not be an efficient ministry for our day. (2) By far the larger part of our ministry to-day is untrained. (3) The educational standards for our ministry are being lowered rather than raised. We have now for the first time adequate data for establishing these points, data supplied by the remarkably thorough piece of work contained in a report of the Life Service Commission. The facts for this discussion are supplied largely by this report. (*The Ministry of the Methodist Episcopal Church,* by Margaret Bennett.)

1. There is a direct connection between education and efficiency. To forestall criticism let me point out certain things. Schools are not enough to make a leader, you must have material; you cannot make watch springs out of putty. Not all training is gotten in the schools. There is no rule of thumb, or of Conference statistics either, which will afford an exact test of efficiency. Nevertheless, allowing for individual cases, you can get a rough measure of efficiency, and this investigation of the Commission on Life Service shows how efficiency is dependent upon education.

The report, let me preface, is based upon replies received from eighty per cent of our Conference members and sixty-seven per cent of the supply pastors. Four points are taken for this

rough test of efficiency: church membership, Sunday school enrollment, benevolences, and cash salary. Let us now take two groups of ministers standing at opposite extremes, those with high school training or less, and those with college and seminary training. With the first group, church membership averages 218, with the second group 494. With the first group, Sunday school enrollment averages 240, with the second 488. Benevolences average $665 for the first, $3,053 for the second. The salary of the first group averages $1,165, of the second group, $2,268.

2. The larger part of our ministry to-day is untrained. There ought not to be any dispute any longer as to what we mean by a trained minister. It does not mean simply a minister who is educated, but one who is educated for his calling. By a trained engineer we do not mean simply a gentleman who has had a broad cultural training or even a general knowledge of the sciences added to native abilities; we mean a man who has had technical preparation in electrical or mechanical or some other field of engineering. The general culture, it is true, is of special value to the minister, but he, too, is concerned with a special field of knowledge and with the technique for a special task. This it is the task of the seminary to supply. Now let us look at the status.

Remembering that the college represents the cultural training and the seminary the technical preparation, we note that only one minister out of five in our church has had both college and seminary courses. Nearly twenty per cent of our ministers have not even completed a high school course. Over seven per cent have but an eighth grade education, or even less. Leaving the technical training aside, over one-half of our men have not even had the cultural training of a full college course. But percentages are a little abstract: let me put it more concretely. Three thousand six hundred ministers stand up in our pulpits every Sunday who have not even completed a high school course. Including these are nearly 5,000 who have not got beyond the high school.

I have used the word ministers so far to mean Conference members. In so doing, however, I have not adequately stated the situation. Counting not simply the churches "left to be supplied," but those actually filled by supplies, we have 3,700 supply pastors not included in the figures given above. These, too, are Methodist preachers. Sixty per cent of them are, in fact, giving full time as pastors. The educational status of these men is, of course, much lower still. Thirteen hundred of these men (over one third) never got beyond the eighth grade. If then we look at the total number of those in charge of Methodist churches, both Conference members and supplies, we find that there are 5,400 who have not got beyond the high school and only 2,100 who are both college and seminary graduates.

3. Our educational standards for the ministry are falling rather than arising. Here again we have the Life Service Commission's investigation to thank for definite data instead of conjecture. Taking in order three five-year periods, 1886 to 1890,

1901 to 1905, and 1916 to 1920, we note that the percentage of men admitted in full of high school training or less ran for the three periods 30, 21, 27. The percentage of college-trained men for the same periods was 41, 50, 46. In other words an earlier period of marked progress has been followed by a steady decline in the last twenty years. This is made even plainer by comparing the classes received in the years 1901, 1906, 1911, 1916 and 1921. The percentage of those with high school training or less runs in order 19, 24, 25, 28, 29, a steady rise. The college graduates run 54, 53, 42, 41, 39, a steady decline. To this must be added certain other facts: Conference membership has decreased, while the number of supply men, who represent still lower standards, has increased; and the more poorly educated men whom we are receiving in our Conferences average higher in age, most of them being well over thirty.

Is There a Way Out?

It is easier to set forth such a situation than to point the way out. Some measures are fairly obvious. We need to create a conscience in the church and especially in our ministry as to standards of preparation for the ministry. We must give more adequate support to means of training, especially our theological schools. We must get the right young men and get them early. Indiscriminate recruiting is as bad as no recruiting. But there is something lying farther back which our official church gatherings are loath to discuss. We must learn to work together as denominations, making better use of resources in money and men, offering to our young men whom we would enlist an adequate support that will justify and make possible the years of training, and a full size job of the real work when he is ready. We have talked of church union, or church cooperation, or Christian unity as though it were a beautiful utopia that we might some time reach. It is time we saw it as an absolute necessity that we must attain. The biggest hindrance to a Christianized world is the unchristian life of so-called Christian lands. The biggest hindrance to a Christianized America is the fact that our churches are so far from being Christian. As the armies of the West had to transcend their differences and achieve unity before victory could come, so we must find a way of transcending the differences which divide and dissipate our forces in order that we may bring the total strength of Christianity to bear upon the one great task.

I have no illusions as to the simplicity of this problem, I have no brief for any one of the many solutions offered. But if we can ever learn to work together as we should, some results will follow that bear directly upon our problem of leadership. (1) We can support one man instead of starving two or three or half a dozen, and we can offer a support that will justify the time and money he should spend in preparation. (2) Through our saving of men and of money we can furnish leadership and support to the frontier posts of the kingdom in mountain or country or city

or industrial center. (3) We can make an appeal to the young men who are willing to give themselves to the real work of the Christian church but not to a job which demands half their time just to keep the boat from sinking.

Appointing Men and Keeping Men

Our task is not simply enlistment and training of leaders but to place the right man at the right job and to keep him there. It is surprising how relatively little attention we have given to this problem of the method of appointment. We are still working substantially under the same system that we used in an early day of far different conditions.

In the early day we had but one kind of churches. The task everywhere was substantially the same, the only difference that was made was a difference "in grade" and we thought of all preachers as belonging to the same class making again only this difference, a difference in grades. The matter of appointments was relatively simple. A Bishop who lived in New York traveled a thousand miles to a Conference that he had never seen before. He arrived Tuesday evening and by Saturday he was supposed to know enough about all the men and all the churches to be able to assign a man to each church.

We recognize to-day the great differentiation that has been going on in our church work and we have been enlisting men and training men for these different tasks. There are men for a country church, for industrial centers, for Goodwill Industries, for the outstanding popular pulpit, for the college, for the community, for leadership in religious education, and we have organizations which look after these new interests. There is our Board of Home Missions with its different departments selecting and training men and seeking to furnish these men for important places. There is the Board of Sunday Schools with its interest in Religious Education and the Board of Education concerning many other things with college pastors and Wesley Foundations. There are City Missionary Societies with special interests in their charge.

Has not the time come when our system of appointment should be better adapted to this changed situation. It is true some changes have already taken place, though these are not fully registered in our Discipline. To-day the bishop has charge of a given territory to which he gives continuity of attention and though in some quarters there seems to be some question as to this principle of continuity, the trouble is usually not with the principle itself. To-day the bishop's cabinet shares in a very little way in work of real appointments and the local church has come to have more and more voice. Is there not, however, a further change that is necessary? Why should not some of these other agencies and organizations have at least a consultative relation in this matter? Our system assumes that the only link between the bishop and the church is the district superintendent, whereas, in fact, these other organizations and interests have

vital responsibilities both in support and in direction of the work. It is true that the bishop may take these interests into account, but it is not necessarily done and there is no provision made for it.

Some of our most notable enterprises to-day are the fruit of the wise adjustment between the place and the man. No one can think of Wesley Foundation at the University of Illinois without thinking of James C. Baker, nor can we, who know the field, conceive of the Chicago Temple having arisen except under the leadership of John Thompson. Whatever the means that we use we must find the way of fitting the man to the place. We spend millions for education in bringing young people to college and then again and again the man is appointed to the college church, the greatest point of vantage in that community, who cannot reach the college men with his message. There is no radical change in our machinery that is needed, but some way must be found by which in more adequate and systematic fashion we shall give representation to these newer organizations of our church life in relation to the problem of continuous and effective leadership in the local field.

THE BUSINESS IDEALS THAT PERVADE THE GOODWILL INDUSTRIES

H. A. R. Carleton

Superintendent, Goodwill Industries,
Los Angeles, California

"Goodwill" is coming to mean something more than a sentiment in America!

Christian civilization has been striving, not only to keep alive this sentiment, sung of centuries ago by the Herald Angels, but it has also been struggling to implant it as something tangible and real in business, in industry, and in the marts of trade.

We have the pleasure and the privilege this afternoon of presenting to you an organization—

Whose business is *Goodwill.*

Whose slogan in industry is *not charity—but a chance.*

And whose policy in the marts of trade is *not for profit—but for service.*

This business of "Goodwill" deals in jewels and junk—the jewels are *human lives* made better by its refining and redeeming influences; the junk, as beautiful in its usefulness as the aniline colors hidden in coal tar, is *wasted resources* gathered and utilized as a means of keeping together the bodies and souls of many physically and spiritually impoverished persons.

It is a business that is not for sale at any price, but which has a market value of over $3,500,000, and one that has employed over 6,000 different people during the past year, and transacted a business of about $1,500,000.

Within ten years time, under wise and proper management, the Goodwill Industries of America, will conduct a $5,000,000 business; will employ 10,000 workers, and will pay out to the very poorest people of this country over $2,000,000 in wages annually.

It is the part of wisdom, therefore, that the ideals and purposes of a business of this proportion, operated in the name of the Church, should be clearly understood—especially when it is so easily misunderstood.

The Goodwill Industries is a business of the Kingdom Come that is founded upon one of the cardinal principles and teachings of Jesus Christ—a loving service to suffering humanity. Into whatever community the Master went, it was his custom to minister to the needs of the unfortunate.

He healed the sick. He bound up the broken-hearted. He raised the dead. He befriended sinners. And one day, when a multitude had followed him upon a mountainside and had gone long without food, he had compassion on them and fed them. And then, what a strange thing he did for one who had power to transform five loaves and two small fishes into sufficient food

to feed that great body of people:—He bade the disciples to "gather up the fragments that remained, so that nothing be lost."

We are reminded how they set about this task and gathered up twelve baskets full of food, and, while we are not told definitely just what became of this food, it is logical to believe that it was distributed among the poor in one of the nearby villages.

That, probably, was the first *Goodwill Industry.*

In one particular, we must confess, our Goodwill Industries have made a slight departure from the system that was employed when the disciples gathered up the fragments that day on the mountainside, for they used baskets—but to-day the baskets have been replaced by canvas or burlap bags, better known to those who fill them as "Goodwill Bags," in which are gathered up the fragments, "so that nothing be lost."

Over 600,000 of these Goodwill Bags are now in active service, gathering in the waste materials of society.

Thus we find our Goodwill Industries of to-day through the scientific utilization of the resources that America throws away. trying to pursue some of the fundamental teachings of the Master in its ministry to the manifold needs of mankind.

What are some of these needs? I shall mention one or two briefly:

I. *There come to the Goodwill Industries those who need bread.*

In all of our Goodwill Industries, by means of lunch counters, spas, cafés or cafeterias, a method of feeding the hungry is provided. In one of our Goodwill Industries last year 260,000 meals of warm, nourishing food were served to the poor at cost, or free. "I was hungry and ye fed me."

II. *There come to the Goodwill Industries those who need clothing.*

Last year something over 3,500,000 garments were repaired, or remade with almost magic artifice and were put into service among the poor for the cost of collection and repair, or without charge, if the circumstances warranted. "I was naked and ye clothed me."

III. *There come to the Goodwill Industries those who need a job.*

Last year over two and one-half million hours of Opportunity Labor was afforded to handicapped, unfortunate, and unskilled workers by our Goodwill Industries. Not altogether as a matter of relief, for many were learning while earning, and became as a result of special training, assets and not liabilities to society. "I was a stranger and ye took me in."

And yet, brethren, we have those who completely misunderstand this kind of ministry. There are some who consider it as something entirely aside from the ministry of the gospel, and of a secondary importance, because it may not be in line with a strictly professional attitude.

The Goodwill Industries is not seeking to substitute a social and industrial, or even an ethical message for the gospel mes-

sage, the lesser for the greater, for it is the conception of the Goodwill Industries that, properly understood, its message is a gospel message, for its ministry is certainly included in Christ's own definition of his mission in his first sermon at Nazareth.

We believe that reaching the masses who know him not—putting Jesus Christ into the factory as well as into the cathedral—is essential, central and vital in the ministry of the church.

The Ten Commandments and the Golden Rule have too long been put away, like the Ark of the Covenant, belonging only behind the altar of the sanctuary. The Goodwill Industries find that there are hundreds of thousands in our great cities who never will come to know and practice them, if left there. It is our purpose to help the church carry out these principles in their practical application to our complex social and industrial life.

The Goodwill Industries is a new and effective instrument in the hands of the church for the spreading of the gospel—a sort of magna vox tuned in with the great central broadcasting station of the Church of God, and which tells the glad tidings to hundreds of thousands of the poor that the church is reaching in no other way.

Some have even misunderstood our Goodwill business ideals to the extent of saying that we are secular and commercial.

They do not understand that the Goodwill Industries is helping, in a measure, to raise up this gigantic structure of commercialism that distinguishes our time and continent from any other that has heretofore appeared.

What is commercialism, if it is not feeding, clothing, housing, transporting, and otherwise ministering to the daily wants of mankind?

We submit that, if this country is to be saved, it must be as much by the quality of our money getting as by the quantity of our money giving.

There is nothing new about giving money. The new idea and ideal that the Goodwill Industries would help introduce ultimately into all industry is—How to produce wealth in a Christian way.

Therefore, let us consider this theme of Goodwill Industries, not as a diversion; as something secular; as something purely industrial or economical—but as something human, something Christian, and something profoundly religious.

We are well aware to-day that industry is in a state of flux—that it is undergoing a transition—that new ideas are beginning to germinate, and that a new industrial order is struggling into life.

The old order of unrestricted profit as the motive, competition as the method, and the autocracy of the employer as the government is crumbling away.

To-day many of our big corporations are making some attempt to recognize the working mass, because they realize after long experience, that the policy of "every man for himself" and com-

petition left unrestrained in our industrial and business life, is a poor policy. Furthermore, they have heard the rumbling voices of a million workers who have been flung with a centrifugal force beyond the radius of the swift, commercial maelstroms of our great cities, and who with empty pockets and aching hearts are crying out at the injustice that the old system permits.

They recognize that America, which is democratic in religion, in politics, and in education, cannot remain forever autocratic in industry.

Mr. Roger Babson, in a recent letter, outlined several co-operative schemes that some of our large corporations have attempted with more or less success. He ventured his opinion, however, that none of these plans were worthy of general adoption, even though they are on an apparently sound financial basis. And I am convinced that the only plan that ever will become universal, and the only one that ever can persist in our industrial relationships is one that is founded upon a sound moral, as well as a sound economic basis.

It must be a system that will admit of the obligation the stronger owes to the weaker, recognizing that while all men are not equal in their economic ability, yet all are equal, in that they are entitled to a fair chance in life for the employment of such faculties as they possess, and that they should be helped to rise and advance with the rest according to their capacity and willingness. It must be a system that will recognize the principle that there are no distinct lines of natural division between the tool owners and the tool users—that all form a common working mass, with a common destiny, and that all must rise or fall, advance or retreat, improve or degenerate, as one body, with a general consciousness and a common soul. It must be a system that will have as its foundation stones honesty, square dealing and good will.

The great issue in America to-day is how this system shall have its birth. Herbert Spencer said it would come by "revolution, immense bloodshed, and military despotism." We are beginning to believe it can be accomplished by evolution, and not by revolution; that our salvation is in applied Christianism, not in Communism; that our hope is in the Saviour, not in the Soviet; and that it shall be ushered in by the cross of Jesus, and not by the red flag.

The Goodwill Industries are serving as laboratories in which the church can work out and demonstrate some of the principles and ideals of industrial justice and fraternalism, which in the end must penetrate and pervade all industry, if the Kingdom of God is to be established in its fullness on this earth.

How then, do our Goodwill Industries differ in their ideals and operations from those industries that exist solely for selfish dividends produced by labor-exploiting methods?

For the sake of brevity, this latter type of industry I will hereinafter refer to as mammon-serving industry.

Mammon-serving industry says, "We will give you a job,

under the conditions which we will prescribe, during the hours we choose to employ you, providing you are strong enough and capable enough to survive these conditions and requirements."

The Goodwill Industries say, "We will give you a job, providing you are not strong enough to find employment elsewhere, or are handicapped to the extent that mammon-serving industry will not take you."

One will always find in our Goodwill Industries a generous assortment of canes, braces, crutches, and even wheel chairs, belonging to the many handicapped workers employed in our Goodwill Plants. These crippled persons are not to be classed as beggars, nor objects of charity, but are self-respecting workers who are a surprise, not only to their instructors, but often to themselves, in their newly discovered usefulness to the world when once they are given a chance.

Mammon-serving industry says, "The wages for your job will be so much. If this is not sufficient, you will have to go elsewhere."

Our Goodwill Industries say, "It is our purpose to pay you all you can earn. Your production will be carefully checked by a system of operation units, which allows you the full amount of your production, less the legitimate overhead expenses in the operation of the plant."

More than one million and a quarter of dollars was paid to Opportunity workers last year by our Goodwill Industries.

Mammon-serving industry says, "You are to have no voice in matters pertaining to the policy of the company, nor concerning the conditions under which you are to work."

The Goodwill Industries say, "You are investing your time and your labor in our industries and we want you to have a voice in the management."

A workers' representative serves as an official member on our Boards of Directors. Most questions affecting the management of the business, however, even to the extent of wages, are settled amicably in the workers' conferences. These workers' conferences create a genuine esprit de corps by which the members of these little groups subordinate their narrower views and interests to the wider ones of the whole plant, or even of the community. The secret of the real success in many of our Goodwill plants lies in the close contacts with these worker groups.

Mammon-serving industry says, "We are sorry if you have been injured in an accident, or are sick, but we can go no further in caring for you than we are compelled by law."

The Goodwill Industries say to their workers: "You will be cared for in the exigencies of accident, sickness or old age by pensions and insurance provisions, even though your capacity for work is permanently impaired."

This feature has not, as yet, been worked out in all our plants, but it is something all intend to do.

Mammon-serving industry says, "It is our aim to furnish

you with the necessary tools and a place to work, but beyond that in providing for your comfort we cannot go."

The Goodwill Industries say, "It is our purpose to look after your comfort to the fullest extent possible."

God's sunshine is welcomed and not barred in our Goodwill workrooms. Many of the Industries are housed as yet in old buildings which we have remodeled, to make them as cheerful as possible, but in the plans for our ideal Goodwill plants we have provided for all the windows that safely can be allowed. You have been in factories and have seen women eating cold lunches from their work benches. The Goodwill Industries have workers' cafeterias, where these women workers may eat their lunches, and are served hot coffee and other food at cost. Also every Goodwill Industry maintains a Welfare Department in charge of trained and expert workers who study ways, not only to improve the welfare of those in the workrooms, but to carry it to their homes and assist them in such matters as rents, clothing, food, medicines, and even in the burial of their loved ones. They provide decent dormitories for homeless men and women, clinics for the care of their bodies, rest rooms and other conveniences for the workers and Goodwill Day Nurseries, wherein the neglected babies of working mothers are carefully attended.

Mammon-serving industry says, "You are hired for the work to be done by you, and for nothing else."

The Goodwill Industries say, "All work and no play not only makes Jack a dull boy, but makes working men and women stolid and sodden."

Consequently frequent social functions are arranged in which all of the workers participate, and are made to have a rousing, rollicking good time. In order to converse with all present on some of these occasions you would have to speak in United States, French, German, Polish, Spanish, Italian, Yiddish and Deaf and Dumb. In other words the Goodwill Industries believe that the best way to stop idleness, shiftlessness, and laziness is to make work, industry and sobriety attractive.

Mammon-serving industry says, "Your labor is hired, the same as we would hire a machine, and we are interested in you for what you can produce."

The Goodwill Industries say, "We are more interested in the producer than in the product."

In the Goodwill Industries there are no bosses to grind profits from the workers. The heads of departments are considered as fellow-workmen, and all are made to feel that they are quasi-partners, none being independent of another, each sharing their peculiar responsibilities, each fulfilling an appropriate function in a harmonious organization, and each inspired by a spirit of mutual respect.

Mammon-serving industry says, "If there is any interference with our business or property, we will call in the law to prosecute the offenders."

Our Goodwill Industries say, "There must be some reason for

destruction of property. Perhaps we can help solve the problem in a better way."

Dr. Helms was troubled because boys persisted in breaking the windows and defacing the buildings of his Goodwill Industries in Boston, but he did not arrest them. Rather he asked himself, "Why do boys break windows and destroy property?" After some deliberation he came to the conclusion that it was for no other reason than that they had nothing better to do. Accordingly, he set about to provide some means of keeping them busy. He established industrial schools in connection with his Goodwill Industries to occupy their leisure time, and taught them weaving, carpentry, sloyd, printing, shoemaking, basketry and many other useful handicrafts. Not only this, but when they became too plentiful about the Morgan, he sent up a batch of them to the Goodwill Fresh Air Farm at South Athol, Massachusetts, where they worked in the gardens and consumed lots of fresh milk and fresh air and when they came back to Boston they made it unhealthy for any kid to be caught breaking windows belonging to the Goodwill Industries. Fresh air farms and summer cottages are now operated by several of our Goodwill Industries for the sake of the children and the workers who need a respite from the swelter of the city.

Mammon-serving industry says, "We do not care to teach you more than is necessary to operate the machine to which you are assigned, because you will leave it for another job, and it is expensive to break in new workers."

The Goodwill Industries say, "We offer you opportunities to increase your earning capacity. We want you to learn a trade and become able to assume a place of responsibility. We want to help you climb the ladder to a better life than you have known heretofore."

In every department of our Goodwill Industries are competent instructors who not only teach the essentials of the work of the department, but are evangels of a new hope to these workers, and teach them industry, energy, economy, thrift, health and optimism.

Mammon-serving industry says, "If you fall down on your job and fail to produce up to our standard of requirements, we will discharge you and put some one else in your place."

The Goodwill Industries say, "We believe in fitting, and not in firing you. We believe in fitting the most to survive, rather than in the old theory of the survival of the fittest."

Some of our Goodwill staffs employ physicians and psychiatrists for the sake of vocational guidance to their workers.

Mammon-serving industry says, "We are interested in making an article that will sell."

The Goodwill Industries say, "We desire to make or remake only those things that will prove a service to some one in need of them. We believe in the fundamental principle that things were made for man, and not man for things." You have been preaching this from the pulpit; it has been written in books;

but it must be somehow woven into the industrial and social fabric of the nation. The Goodwill Industries are demonstrating it to more than one-half million persons annually, who find respectable clothing for themselves and families at prices proportionate to their purses in our Goodwill stores.

Mammon-serving industry says, "We exist to make profits and pay dividends; all else must give way to this central purpose."

The Goodwill Industries say, "We exist to pay dividends also, but not tainted dividends in money, but rather dividends in happy homes, contented wives, strong and healthy children—dividends in character, citizenship, honesty, goodwill, and in scores of lives made better by our humble efforts."

In short we believe our Goodwill Industries to be economically sound, and socially sound, but we are even more anxious that they always be morally sound.

We believe that, in their modest way, the Goodwill Industries of America are blazing a trail that all industry might do well to follow.

You will find the Goodwill Industries located in the poorest sections of our great cities trying to do their share, at their end of the line, in advancing God's Kingdom on Earth; and they are striving for that day for which you men who are pastors of our great churches are also looking and laboring, when:—

The wages of labor will be better; the death rate lessened; pauperism decreased; poverty diminished; when homes will be a little better furnished; when labor disturbances will be less frequent; when education will be more general, and when there will be more common faith in God.

Our Goodwill Industries of America to-day are striving to be apostles of the great gospel of honesty, fair dealing, and goodwill in industry as well as in the other relationships of life. Can you think of anything more important for the living generation?

It will put new light into a million hearts, and will help to make rich and poor alike eligible to the Kingdom of Heaven.

We believe our efforts are endorsed by the Great Friend of mankind, who said,

"I came that they might have life, and have it more abundantly."

IDEALISM IN PROGRAMIZING FOR THE GOODWILL INDUSTRIES

Rev. John S. German

Superintendent of Goodwill Industries, Baltimore, Maryland

The Goodwill movement is a child of the church. The idealism expressed in the enterprise parallels the thought of the church. By reason of His compassion on men, characterized in the ministry of our Lord and imparted to those who elected to follow in His path, the social obligation of the churches in regard to the poor and neglected has always been recognized. Indeed, time was when the care of the poor, the sick and the needy was all in the hands of the church. But one by one agencies have been developed outside the church to minister to the people's need and the church passed over its poor. And this is as it should have been. We have no quarrel with those who have assumed the obligation.

The church has ever been the inspiration to those who seek the means to correct the ills of the world. It is the fountain from which the rivers have flowed that permeate with their quickening waters the vast field of social and spiritual activity. The sense of brotherhood now so dominant in the world, the demand for social righteousness and industrial justice, the abolition of conditions that degrade society—all are the flowering of that leaven of the Kingdom imparted to the social man by the teachings and influence of the Living Church. If you go back far enough you will find that every man who has gone out to lead in the movement of social redemption has gathered his inspiration from this heaven-born institution.

The church, moreover, continues to bring inspiration to the hearts of those who wish to serve. The very topics we discuss here are suggested to our minds because we have aimed to keep pace with the thinking of the church. If it were not for the urge to correct wrong continuing to permeate the life of the church, we should not be here. It is the church that keeps us going. Year after year we shall come together with topics just as momentous as these on our program to-day, but those topics will grow out of our contact with the church.

The great enthusiasm of this day is social service. Name a social evil and immediately you think of an organization arrayed to fight it. Mention an influence that degrades and blights, and you find great men banded together to suppress it. Child labor, tuberculosis, the saloon, economic injustice, corrupt politics, adulterated foods, divorce, antiquated court systems, tenements, cruel treatment of prisoners, unemployment, dependence—against these and a hundred others there is waged a deadly combat. But there is no movement against them where the church is not. Yet where the church goes the movement takes form. Billy Sunday once said: "Turn hell upside down and you will find stamped on the

bottom, 'Made in Germany.'" So I venture, inquire of an organization made to battle against the forces that make for hell and you will find it stamped, "Made in the Church."

And yet some of our writers of magazines would give us the impression that the doctrine that Christianity has a mission to every range and phase of society, and must influence and save society, is a new doctrine. It may be new in emphasis, but it began when the church began. All through the centuries the church preached and practiced this docrine and society profited by it from time to time in renewed application. It attacked the gladiatorial games in ancient Italy and the universal evil fell before it. It attacked human torture in the days of the Inquisition and the diabolical machines rusted away. It attacked feudalism, and before the new gospel of liberty the barons' castles crumbled on their hills. It spread the gospel of the brotherhood of man, and out of the teachings sprang democracies and the beginnings and the persistence of that struggle for justice and equality which is a marked feature of our modern life. It protested against slavery, and out of its Gospel of sonship came an emancipation of serf and slave. Surely a man will have considerable difficulty in squaring his ministry to that of the church if he is not concerned about the physical welfare and happiness of the less fortunate.

The Goodwill program, as we who work it understand, is designed to carry forward with renewed emphasis and consecration a well-established and well-grounded tradition and teaching of religion. Why, then, should any of our brethren feel themselves divinely appointed to raise the cry, "Back to the church" as a protest against a new emphasis of a truth that is as old as the church itself? We are too near to this age to determine its dominant moral quality. One will say it is an age of sin; another will say it is an age of doubt. I have heard commercial men say it is an age of advertisement. The social world claims it is an age of publicomania. Physically, it is an age of nerves. Politically, it is an age of democracy. Viewing it through the eyes of the church we must sweep wide horizons. Yet there never has been a time when the church has been more deeply concerned about men than now. Maybe we are not yet alarmed about the welfare of our brethren; nevertheless, as we look at the heart of the church we do see the marks of deep concern. You have heard some say, "Yes, we are concerned beyond measure about their bodies, but not about their souls." Study that through and you will find that invariably the accusation is that we have left off the preaching of what some one calls the "Old Gospel," and by old he means the true. From one end of the land to the other prophets rise to remind us of our delinquency. They tell us that no outward readjustment of relations will redeem society. "Make men right at heart; let them be born from above, and you will get behind all wrongs and miseries. Purify at the source and the current will be clean." A man who has kept in close contact with the church knows that full

well. Our text-book of life keeps us reminded of that. But because the church to-day reaches out in a ministry of correction and prevention, a ministry of love, must it be said that the supreme charge of faith is losing its supremacy with us?

Goodwill recognizes full well that far beyond her mission and power to make this world endurable the church must rank her mission and power to make the other world real. We certainly do not think to win and hold the people on lower and less spiritual terms than those exacted by the early church. And we join heartily with those who cry "Back to the church" if that cry will unfurl the standards again of the early church. Go back far enough and you get on interesting ground. Consider for a moment what led to the establishment of the church. Matthew says that when Jesus beheld the multitude He had compassion on them, for they were distressed and scattered. A literal interpretation says, He suffered with them because they were skinned and prostrate. As He saw them that day they reminded Him of sheep after the wolves had finished with them. He studied and the disciples organized to relieve that situation.

Roger Babson recently wrote this: "When our churches again devote more time to practical human work, the rejuvenation will mean the reenlistment of many, many thousands who are now apathetic. Only by fulfilling its mission in a way to meet new conditions will the church justify its own existence."

A great many men and women are experiencing a sense of holy compulsion in this matter. The social distress of our time has so gripped them in heart and conscience that they feel the very spirit of Christ Himself calling them to that form of service.

Here is the situation as we find it. Evangelistic work of a certain type is suffering arrest. And that is so in many instances just because of the sheer pressure of social distress. When a man's whole attention is absorbed in an anxious struggle to keep alive; when life is reduced to one long and tragic wrestle with starvation and disease; when the spirit is kept harassed and almost terrified by the hardness of the world; and when a sense of injustice rankles in the heart, then the conditions are not present under which a man will respond to the call of Christ. As a matter of fact, a sort of spiritual paralysis seems to have settled upon large numbers of our people, and to them the gospel of individual salvation is almost preached in vain. They have been so much misused by the modern world that they are in large numbers to-day spiritually impervious.

Now the church is facing a new test, and that test is not theological, as some would have us suppose; it is sociological. Do we believe in God? The answer is "Yes." Do we believe in Jesus Christ, the Saviour of men? That answer, too, is "Yes." Do we believe in the brotherhood of man? Do we? Before we answer let us ask, do we practice it?

The Goodwill has it in its plan satisfactorily to answer that question, and in doing so has marked a definite advance of the

social gospel in the Christian church in America. If laudable for nothing else it would be laudable for that. To say the least, the world is in a state of unrest and the rank and file is dissatisfied with things as they are. In every quarter the present state of affairs is being challenged. Especially do we find the youth of all lands giving voice to their disapproval of the old order. Life for the great masses of people is almost intolerable. While some of our teachers say we are doomed, yet in many there is resident a spirit of optimism. Conditions they say can be changed; if only we have the intelligence and the will, a new and better world may be built about us. Most of us believe that, but to accomplish it we likewise believe it will be necessary to give the people new evidences of Christianity. We must cease our talk about self-sacrifice and glory in the cross unless we actually accept the cross and bear it for Christ's sake. We have not erred in teaching that the church is a divine institution, at once a realm of the King's reign and an agency in the King's advance. We still insist that the church is the divinely appointed means of saving the world. The church is God's provision for man's welfare—the divine and sufficient agency for the realization of His redemptive purpose. No Goodwill mind has lost sight of that fact. But the Goodwill mind will insist that the family, the state and industry are also fields for the display of Christ's redemptive purpose and means of the King's advance. The great principles of Christ must be interpreted in human, social, industrial and international relations. Our whole social order must be built on the principles of justice, brotherhood, love and service. We have hardly begun to learn what these great words mean, and yet they are to be practiced.

You have had set before you the ideals of the business end of the Goodwill Industries. You have seen that this organization sets up a program and furnishes an example in industry altogether Christian. And yet there may be a doubt in your mind about Christian ideals and principles being at home in industry. I have repeatedly heard men say that religion has nothing to do with factories and mills. "Is not business in its modern form," they ask, "essentially and necessarily rivalry? Does not progress in business always mean successful self-assertion over against competitors? Does it not involve the opposition of self to the community?"

Well, if these things were permanently and unalterably so, then there would be no hope of a Christian world, and our desire to build the Kingdom would be the idlest of idle dreams. But we will not consent to regard any part of human life as something to which Christianity cannot be made to apply. Christ taught us to regard the rule of Brotherhood as the supreme rule for all conduct. The truth is that the extent to which we have allowed business and industry to become forms of warfare, is just the measure of the extent to which we have deserted Christ, and let our common life become an organized denial of Him.

It is here that we come to the storm center. It is here that

the main battle must be fought. We shall never be a Christian nation till we are Christian in business. You cannot make a nation Christian by what it does outside of business, for business is the larger part of our life. The ultimate cause of our trouble to-day is just the pressure of the modern competitive struggle that throws out human waste material on every hand, and we are not going seriously to grapple with social order until we have begun to deal with the real cause of it.

Glance again at the matter of unemployment. I doubt whether there is in our modern world any more trying experience possible to a man than the experience of looking for work day after day without success. We are told that a strain so severe as that makes heavy demands upon a man's moral reserve. Indeed, it has a more certain tendency toward moral deterioration than any other experience. With our present economic order the individual must find a place to work and a chance to make a living. If all willing workers readily find that steady, wholesome employment, then we might truthfully say its efficiency is established. On the other hand, it stands condemned by the margin of its unemployed.

Goodwill goes a step further in this matter of unemployment. It so arranges its program as to care for the aged, the infirm, the handicapped and the mentally defective. Many who come to the Goodwill shops come from the scrap heap of our present industrial order. They are no longer one hundred per cent fit. The rich cream of their powers has been removed, and as a machine worn beyond repair they are literally thrown to the rubbish heap.

Goodwill seeks also with its industrial program to call attention to certain elements of injustice seen in our economic order. Consider for a moment the present distribution of rewards in industry. The fruits of the last century have been marvelous, but they are enjoyed chiefly by a small minority of people. Little groups have become incredibly rich, but great masses remain pitifully poor. Now this is not merely regrettable or economically unwise, it is morally wrong. In a righteous order all who work with hand and brain must have full measure of reward for their labors; that is, as nearly as the best economic intelligence can apportion. In the Goodwill even now the proceeds of labor go to those who create them.

Goodwill seeks again in its industrial program to provide the means of comforts for the aged and infirm who desire to maintain self-respect. Many who work in these shops live alone. They tuck themselves away in the garrets about town and there under the blight of loneliness succumb to despondency. Goodwill plans to bring them out of the alley with its blackness and blight to live in what is the nearest approach to a real home where under Christian encouragement and direction they might enjoy the fellowship of love and life.

Goodwill seeks to remove the hurt of *dependence*. The Goodwill office comes in contact daily with a class that seldom comes

under the observation of so-called charitable institutions. Those who appeal for work (not alms) come from the great army of the nation's producers. Changes have come, conditions over which they have had no control whatever have developed. Suddenly, without any fault of theirs, they are shifted from independence to dependence, but not without a shock from which few rally. Not being acquainted with the art of begging, the thought of being dependent puts a halt in the step, a curve in the back and a sob in the voice. They ask for work. Work only will meet the need. A blind man told me that it was not the handicap that tortured, but the sense of dependence. When, therefore, the sense of independence is restored, as it is in the Goodwill shops, self-support is made possible and self-respect guaranteed.

This matter of being employed has yet another value that we have but recently recognized. In addition to its commercial value and economic worth, whereby another contributing unit is added to the industrial order, work has a therapeutic value on the individual. The modern hospital offers employment to its convalescents. Under the old regime patients sat apart and brooded, always occupied with their own thoughts. Under the new management they are pleasantly employed and show friendly interest in the work of others. So is the Goodwill a new interest if life is awakened, even in the hearts of those wholly given over to despair. And in this way the very highest idealism is practically borne in on the consciousness of the most discouraged, to wit: that even under the most adverse circumstances they may work together with God, contributing their best to the building of His Kingdom.

Here, then, is an industry operating with cast-off material and cast-off help, employing the handicapped and in itself handicapped thereby, its paramount desire being to build a Christian industry by the constraining motive of love. Here is a business in which service supplements selfishness. To say it in another way, here is an industrial plant which furnishes an expression of brotherhood in which a laborer is no longer struggling for his own ends alone, but in all his actions is genuinely and truly serving his brethren. That is no small contribution to the Kingdom of our Christ, which Kingdom certainly demands a righteous and brotherly order on earth. Here is an idealism both winsome and alluring.

The Goodwill Industries have been organized to serve the people. Its aims and its results in industry completely justify that claim. There is an idealism which finds expression in another department of the Goodwill enterprise. Its advocates seek to inspire the community with the feelings and the motives of Christianity. To this end, it sets up a program designed to prevent those conditions which hold the people to low levels of life.

At the Johns Hopkins Medical School, in Baltimore, ground has recently been broken for the erection of a million dollar plant with a million dollar endowment. Of the many millions gath-

ered by this organization, these millions came most easily. Here will be established the nation's first school for the study of preventative medicine. The emphasis there will be shifted from *how can we cure?* to *how may we prevent?*

The Goodwill plants without exception are situated down town. This mere matter of location brings these organizations in touch with the massed multitudes of the great municipalities. What a call to serve, what a challenge to fearless action, what a red-blooded life to live, that of Christ's church in the town's great heart. And this close contact with the city's life guarantees a vital relation with the city's children. The whole social and religious process, we all admit, centers there. The church, or any other agency, that wishes to engage itself in redeeming the city will not neglect the child. The boys and girls are the city that is to be. They will determine the character of the new citizenry. That alone is a sufficient reason for operating a children's settlement in their midst. And furthermore, these ministrations to the children of the town elicit the best Christian endeavors of the Christian life of the town. The whole spirit of our day demands that religion express itself in action, in other words, in service. Will the young manhood and womanhood of our city and suburban churches respond to the call to serve down town? We have said repeatedly that they will not. No they will not respond to a vague and almost meaningless call.

In the Baltimore plant alone one hundred and ninety-four of the best talented people in our common Methodism, young people who after dedicating their lives for service at the altars of the churches, responded to the call of the Goodwill plan and now cross the city once, twice and sometimes three times a week, paying in every instance their own carfare, to invest what they possess there where the seeds are planted for a new and better citizenry. The harvest will be after the kind and the manner of the sowing, to be sure. These boys and girls we well know will contribute in an alarming degree to the city that is to be. There is no doubt about that. But have you been able altogether to lose sight of those young people going back to their own church and even to their own homes? God has permitted them to touch his little ones and in their faces to see His Son. That kind of service will set the heart of the church to the tune of love and kindness for a thousand years.

It is not necessary in this presence to attempt to put a valuation on the task. What is achieved in the Goodwill kindergartens, in Goodwill missions, in Goodwill boys' and girls' clubs, in Goodwill business schools, in Goodwill industrial schools, in Goodwill music schools, in Goodwill Sunday schools, and other kindred branches of children's work, will not, as you well know, admit of proper appraisement. Here we are not dealing with alabaster and spikenard. We are dealing with those things that defy all valuation by this world's standard—things the worth of which can only be expressed in that mystic coinage that is stamped with the image of One wearing a crown of thorns, and has for its super-

scription, "Ye did it unto Me." Nor can we estimate the worth of the minstry of those workers who, going daily from these Goodwill plants, leaven the whole community with their ministry. In Goodwill dictum they are termed missionaries. They head up the various departments in these industrial and institutional plants and are pledged to devote time and talent in the field. They cherish the highest ideals of God's Kingdom. They carry with them the vision of the new city. Holding themselves sacredly responsible to the highest they have seen, and diligently, and indeed prayerfully, seeking to incarnate it in a flesh and blood creation, they go out to make crooked things straight, to make bitter pools sweet, to take up the galling yokes waiting to be shared, to give the little children guidance, and the discouraged cheer. Indeed, they literally build a bit of Kingdom in the sphere where they earn their daily bread.

Goodwill, notwithstanding its industrial and institutional emphasis, does not expect to usher in the Kingdom thereby. It does, however, claim to make definite contribution thereto. It will continue to build workshops and institutional plants and continue to preach justice and righteousness to all employers of labor and even make every effort to arouse the nation to the great matter of unemployment and the rights of the physically handicapped.

We are mindful of the subtle dangers of the movement for social redemption now possessing the world wherein the message of Christ is overlooked. While it may be true that the church by means of its newly aroused social sympathies and activities may in a large degree rehabilitate herself in the eyes of the world, it will take a deal more than social service and institutional methods and all the paraphernalia of temporal reform to achieve what is in the mind of the Master. No purely economic gospel will cure the ills of the world.

Therefore, hard by, and working hand in hand with the Goodwill Industries, is the Goodwill Church. Here the workers meet daily to worship God and to dedicate their lives to his service. This daily consideration of Christ's life and death cannot but permeate every department of the enterprise with love and hope, and send the people to their tasks and to their homes with keen interests in the things that make for life and with deeper determination to make sincere and earnest efforts to help build Christ's Kingdom.

Our ideal, then, is to bring into existence a new social order, in which at every point a man's life shall be the expression of brotherhood, in which he shall no longer be struggling for his own ends, but in all his activities shall be genuinely and truly serving his brethren. We seek, therefore, to increase the strength of the individual, the development for self-help, the engendering of self-respect and independence of character.

We are grateful to the church for this ideal and pledge our allegiance for its realization.

THE GOODWILL INDUSTRY IDEALS IN CHURCH PRACTICE

Rev. Earl C. Heck

English Pastor, Morgan Memorial Methodist Episcopal Church of All Nations, Boston, Massachusetts

The great and outstanding need of the world to-day is an interpreter; people do not understand each other, do not understand themselves, and the church must climb up into the chariot of the world and "interpret to them the scriptures." When President Roosevelt sent Colonel Goethals to the Panama Canal, he changed the current of traffic for the world from the Mediterranean Sea to the center of the Americas. When the Methodist Episcopal Church sent Dr. Edgar J. Helms to Morgan Chapel, twenty-nine years ago as its pastor, it changed the current of thinking for all Protestantism. The indictment, "No man careth for my soul," if true, against any church or community is a terrific thrust. This seemed at least to be true, but we believe that it was only apparently so. Morgan Memorial Church of All Nations is found in the midst of a community that has the city's poor; that is if we go on the principle that money and not men constitutes the city's wealth. But, thank God, we believe that men and not money, make up the community's wealth, that human personality, not the accidental possessions is the standard by which all are appraised. But despite this belief on the part of the church, the church for twenty-five years deserted the poor; until the words of the northern farmer, "the poor in a lump are bad," were not actually endorsed by the church; but it was modified into, "are useless for the upkeep of the church," and this, practically speaking, means the same thing. Love like Christ's for all, bad and good, will make the bad good, and may make the good redemptive. They are not asking for "charity, but a chance." But these families want a chance (according to our recent survey). Only one out of seventy families reside in single houses, three out of every five families reside in tenements. Here live huddled together approximately 20,000 people. But poverty and crowding and all the kindred ills that follow in their trails are not the only conditions that we find in our parish. We have found thirty-nine different nationalities living within five minutes' walk of our church. In these 20,000 people, with their poverty, and among these thirty-nine different nationalities we find, that there are four non-Protestants to one Protestant, and it is in these facts together with those which grow out of them, we see our task clearly outlined.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

Constructive Industrial Work

For the Christian, God is one who has a definite purpose for mankind, a purpose that includes all aspects of life. That purpose is the transforming of human society into what Jesus called the "Kingdom of God," a social order in which all men conscious of their sonship to God will with their fellows seek the common good. To worship God, therefore, is to commit ourselves to this divine goal for the whole family of men. The institution that would interpret man's relation to God in its fullness must be interested in every question that affects personality, and since personality can fulfill itself only in a social environment, the church cannot perform its primary function with any adequacy without including in the range of its interests all aspects of our social life—industrial, economic and political.

And thus since we believe that all of life is sacred, we must set about to relieve our industrially oppressed people in the spirit of the Master. These people either because of their own short-sightedness, or neglect or ill-fortune have been crowded out of the "tiny crystal stream" of society until they are almost, if not altogether, compelled to sit on the bank of the stream of humanity and in discouragement wait until they have opportunity for another chance to the boat of opportunity. The organized Goodwill Industry gives this opportunity. Here the self-respecting job is given, which supplies the needed income for food and supplies. We believe that work is divine, but there is much work that is desecrated. This needs to be consecrated to the great task of redemption.

Instead of beginning the day's work with profanity, the morning light breaks over the bench, with a chapel service. Here as the workers gather in the beautiful church auditorium of the Church of All Nations, the pipe organ peals forth the notes of harmony. The supervisor, or the head of the stores, or the pastor speaks and we hear him say, God is the Father of all mankind and that we are his children, white or black, rich or poor, we are brothers and sisters together in the great family of God and we have a chance. This for the discouraged man or woman is an elixir for the heart. The day's work is begun in prayer and song, but what will be the task? It may be out on the truck, gathering the waste material of the city. Here he is told that material to the amount of nearly a million and a half dollars is gathered thus from all over America to the twenty-five Goodwill Industries. And he is also told that material is repaired and sold to the ones not able to buy new and more expensive clothing and household furnishings. He is also told that his work that day helped to make it possible for over five hundred thousand people in America to earn the necessities of life and live in decent self-respect. There are hundreds of other kinds of work, but I have used this one merely as a type. He begins to see life through a clear glass, he begins to see that there is something more in life after all than mere dollars and cents, the

center has been changed from dollars to service, from selfishness and hate to a spirit of sharing and love. How was this brought about? It was not only chapel service which brought him a new vision, it was not only the fact that he received employment when it was most needed, it was not only the fact that the employment bureau secretary had called to see his sick wife and give a word of cheer and comfort, not only because the superintendent was willing to take time to listen to his story in a sympathetic manner, not only because he was invited to sit down to a supper conference and that they had asked his advice as to how best to do the work, it was not alone because he found God again, it was not only because of the fact that he was even given the opportunity to elect one of their own number as a member of the board of directors, it was not alone that the Industries had made it possible for him to pay his debts. No, it was not any one of these but perhaps all of them combined. The Goodwill Industries had brought for him a "conscience for humanity." "I will have mercy and not sacrifice" on the lips first, last and greatest dispensers of Goodwill, even Jesus Christ, this I say has become a deep conviction that religion is shown in acts of mercy rather than in ritual observances. "The church is traced not by the formalities of the priest and Levite, but by the ministrations of the Good Samaritan," says Dr. Robert F. Horton.

For a moment we leave the industrial relation until we speak of the religious and educational program and activities.

Educational and Children's Work

I have spoken of the industrial work first because without it our religious education program would not be possible, not that the contribution to this department in actual cash is the thing that makes it possible, but its gift of leadership is almost beyond computation. With this in mind let us get a closer vantage point so that we might see the significance of this. Let us refer a moment to our survey, and we find that we have six thousand six hundred children and young people. What is our method of caring for these children? I can do no more than list the activities and allow you to read between the lines as to the type of program:

For the children of the Day Nursery age: The Day Nursery, Week-day and Sunday, Care of Doctor and Nurse, Kindergarten Week-day and Sunday, Story Hour.

For the Primary children: Church School, Week-day Church School, Industrial Classes, Game and Reading Room under competent supervision, Gymnasium instruction, Children's Community Program (motion picture, drama, pageantry, and story).

For the Junior children: Church School, Week-day Church School, Industrial classes, Domestic Science, etc., Junior Scouts, Blue Birds, Music School, Reading and Game Room, Gymnasium.

For the Intermediate, Senior and Young People: Church School, Epworth League, Classes in Thursday Church Night

Program, Gymnasium, Basket Ball, Baseball, League's membership.

In these different groups we have over 15,000 enrolled. That makes over one fourth of all the children and young people in the entire parish. For the past four years we have had the opportunity of having practically all of our children of the children's division examined by the psychiatrist, under the direction of Dr. Charles A. Coburn.

This enables us to assist the home and teacher in correcting or strengthening the mental traits of the child as the need may prove.

It is impossible to carry the educational program through the year, but our doors are ever open. During the hot summer months, we are privileged to take one hundred and fifty children to our fresh air farm at South Athol where they are kept for a period of eight weeks. This allows a sufficient length of time for real body, mind and soul building, and it is here that the first hopeful light begins to break for the children and young people. We also have a large and most efficient Daily Vacation Bible School.

Christ discovered and revealed the child. It was Fosdick who said, "Christ lifted the child from the circumference of life and placed him at the center." Dr. Horton says, "A child is a sacred thing." But Watts in his prophetic way saw this, and tried to bring it home to this generation, as also he tried to bring the other teachings of Christ, when he painted the "Spirit of Christianity" and dedicated it to "all the churches." For there the Spirit of Christianity is a majestic form—whether male or female you cannot tell—clad in a crimson robe with many folds and seated on the clouds of heaven. One hand is on his heart and the other is reached out for succour and protection. And sheltered in the folds of the robe are the children, beautiful god-like children, trustful, secure and happy. Dear friends, this we consider to be one of the biggest tasks of our church, to save its childhood. If we cannot save that, we cannot save the world.

Our religious education program extends to the adults as well as the children. We have two organized Bible classes for adults, twelve classes for teachers, leaders and learners on Thursday night church program.

Rescue Mission Work—Unattached Man

Because of the fact that some church has not fulfilled its trust, or because of the fact that some boy or girl deliberately turned their backs on the guidance of God, the rescue mission and Seavey Seminary Settlement is made necessary. We believe that it is more economical in human souls to build a church and church school at the top than to build a thousand hospitals at the bottom, but if the hospital is necessary to rejuvenate and heal, then we would not be keeping trust with God nor man if we did not have this mission and home for men. Here the gospel is preached every night, save Sunday night when the mission

unites with the church service. A morning prayer service is held where men are taught, by doing, how to get hold of God. In this home if the man shows any signs at all of desiring to become useful in society again he is given every opportunity that is possible. The secretary is a brother to him, his confidence is gained and many are the tragic confessions that are made, so that help might be brought into that life in the proper way. If he continues over night, a job is given, and money paid. This makes him self-supporting and self-respecting. After he has shown a desire to help himself, and wants to stay for some time, he is given a thorough examination by our psychiatrist, who does more than merely find out the story of his life and discover his mental twists, but becomes a brother advisor to him. He is then given a very thorough examination by the physician, perchance there might be some physical ailment which should be corrected. After this examination the pastor of the church then interviews him and endeavors to build constructively upon the advice of the experts. It is interesting to note that of the total guests that passed through this rescue mission for one year, one-twentieth were under twenty-five years of age. One-half were between twenty-six and fifty years of age and one-sixteenth were over fifty years. Nearly three quarters were Americans, the rest being of foreign extraction. More than half came from the Catholic Faith, and there were sixteen different churches represented. The employment bureau which is conducted in conjunction with the Seavey Home presents much the same picture. Both these phases of our work assist in finding the proper place for the persons that need help.

The Church

But we have yet the most important phases of our activities to present. Though we have been talking about the activities of the church in all that went before, they are simply helpful and sustaining arms of the great organized church of God and the different phases presented, were both ends in themselves and means to an end. When we see life whole we understand that there is no secular and sacred, but that all is Divine. But what is the unique relation between the Goodwill Industry and the church and its educational program? Simply this, if we had no Industry in connection with our work there would be nothing to connect to. Our Industries through their religious and social service tasks, performed by those who came to us for help, by those who themselves, six months or a year before, were followers rather than leaders, now are able, by coming into our classes of religious education and receiving training, to take a Sunday school class, or club, or conduct some other activity, or to become a member of the personal workers' organization. In our church school with 54 teachers, 38 come from the Industries. We have in all 146 social and religious workers filling some place of definite responsibility. This adds a moral tone to our institution as a whole that changes the entire perspective of the community.

We have the School of Americanization, which gives the newcomer the opportunity of understanding and speaking English. We have for the past three years conducted classes in Italian and Arabic for the children in order to create a spirit of better understanding between child and parent. This has helped to create the feeling on the part of the children that their Italian parents are not mere "wops," but a father and mother that demand respect.

But we have not stopped there for we have the Italian pastor and the Greek pastor and the Syrian pastor and the colored pastors, who preach to their different congregations in their native tongue. These pastors participate in the morning service in prayer, or Scripture lesson or occasionally in the message itself. But there is danger here it seems to me. Unless the English-speaking folks mingle with the men and women of other tongues, there is going to be a dissimilation rather than assimilation. We are preaching in America, assimilate, assimilate! In order to assist in this we meet the third Sunday night of each month for a great International meeting, having all the congregations meeting together in the same auditorium and having a brief message in each of the languages. This helps us to understand each other much better and we are together, where there is neither Jew nor Gentile, bond nor free, but all children of God.

You may have asked the question already, is this church self-supporting? No, we can never hope to have a church of this type reach the place where it will be able to be self-projecting.

It has been made possible through the funds that were given by the Centenary. But in spite of the fact that the church is made up of poor people, we have been able to give to the Centenary fund for the past five years over $25,000. All but $6,000 was given in small subscriptions and by the people themselves. Had other churches done as well, there would have been one hundred per cent subscription and one hundred per cent collection.

The church in action has its full meaning for the child receiving its first impression of men and things, another and fuller and more specific meaning for the adolescent, approaching manhood and womanhood, and a perfectly definite meaning for those choosing their career. It has a deeper meaning when the top of the hill is reached and the steps begin to decline; a unique meaning in the shadow of death, a meaning the height and depth and fullness of which will only be understood in that deathless life beyond the grave. The church attempts to be so far as possible Christlike in the relation of man with man and in the interpretation of God to man.

AT THE PORT OF ENTRY

Rev. J. M. Beckstrom

Pastor, Swedish Methodist Episcopal Church, Sunset Park, New York

New York harbor is Uncle Sam's front door. Here stands the statue of Liberty, the spirit of America—with the extended hand of welcome to the people of the world that pours in through it. Nearly eighty per cent of the immigrants are admitted through this gigantic door. We get an idea of what that means, when we remember that the present quotas allow 357,000 to enter annually and that last year these quotas were practically all filled. Such inpouring of new blood must have a decided influence on our national and church life. The problem is not new. Senator Henry Cabot Lodge wrote in the Century Magazine in the year 1893 that, "The question of foreign immigration has of late engaged the most serious attention of the country, and in a constantly increasing degree. The race changes which have begun during the last decade among the immigrants to this country and the effects of it upon our rates of wages and the quality of our citizenship have excited much apprehension and aroused a very deep interest." He goes on to show the existing conditions. The foreign-born and those of foreign parentage constitute 38 per cent of the total population; but these 38 per cent furnish 52 per cent of the convicts in the penitentiaries, 61 per cent of juvenile delinquents and 59 per cent of paupers in the almshouses. Since then, laws have been enacted excluding the criminals, the mentally and physically defective.

The influence of these laws has been, according to Georgia Harkness, that "The immigrants to-day are less inclined to crimes than the native Americans; but the children of the immigrants commit more crimes than the children of the Americans." The same fact was brought out by Waldemar Ager in a pamphlet published some years ago, "About Conserving Our Mother Tongue." The Norwegians of the Northwest were taken as examples. The percentage of criminals among the foreign-born was 50 per cent of that among native Americans. While the children of these immigrants were twice as criminal as the native Americans or four times worse than their parents. The writer gives as reasons for this condition, the fact that the children have grown up without knowing the mother tongue of the parents, while these have not mastered English enough to have the full influence over and demand the respect of their children. The home influence as the greatest moulder of character was thus reduced to a minimum. It goes without saying that such homes are out of touch with American ideals and have no real interest in the country, beyond getting a living from it. This lack of interest is due, of course, largely to inefficiency in the language; but it also roots in a wrong impression received from the first experiences in the country.

Here is the opportunity of the church. To meet these coming Americans in the spirit of Christ. Help them to solve their difficulties, teach them the language or direct them to places that do teach it. Help them to see that they have been admitted to God's best land with the greatest opportunities open to them, and with absolute freedom except to do wrong. Noble efforts have already been made. The Hebrews and the Roman Catholics are well taken care of through strong organizations among these faiths. Protestantism is beginning to organize. The Home Missions Council and Council of Women for Home Missions, together with the various church federations in the United States and organized councils in twenty-six countries outside of America are trying to solve the problem among Protestants. The largeness of Protestant immigration at this time makes it a difficult task. The restriction laws on immigration favors Protestantism and laws now pending before Congress, if passed, will increase that favor.

Raymond E. Cole, of the Home Missions Council, has published the following statistics: "Arrivals last year from dominant Protestant countries, 106,000. Departed for these countries, 27,200. Net gain for U. S., 78,800. Arrivals from dominant Roman Catholic countries, 90,000. Departed for these countries, 114,800. Loss to population in U. S., 24,800. Arrival of Hebrews, 53,000. Departed, 830. Gain to U. S. A., 52,170. More Protestants arrive than either of the other and a larger number remain here.

The work the aforesaid councils are doing consists in attempting to follow the immigrant from his embarkation to where he settles. Then a clergyman where they settle is notified and an effort is made to connect them up to the church. This is a great work and must be supported by the churches; but it is not all that should be done.

It is a known fact that about 50 per cent of the immigrants remain in and about New York. The Methodist Church should have a strong institution doing business among these and for them. A good many of the immigrants have no relatives here and are let loose from Ellis Island or some dock to shift for themselves. But there are those ready to help. Scores are waiting at the ferry landing in New York eager to take them anywhere they wish to go, and even where they do not wish to go. One of these friendly aids will get a group of new arrivals to guide them to their destination, somewhere in New York or Brooklyn; but first they must see the greatest city in the world, and so they go for an hour's ride on subways and trolley cars. At the end of the journey, which takes two or three hours at the most, each one is charged from 10 to 15 dollars. They have gotten their first impression of America, and of course the country is to blame. They do not know or do not think that the same thing goes on in every country when people are unfortunate enough to have to travel, and they do not know that the kind of American who assisted them, most likely was a Joseph of their

own tribe who arrived in the Egypt of plenty, a few years ahead of them; but intsead of giving them provision and putting their money back into their bags, he gave them no provisions, but picked their pockets.

It is not enough to hand the names of such strangers to a church worker that will invite them to prayer meeting and divine worship. They may never have been particularly interested in that and much less now. No, the church must have her workers at Ellis Island and the various docks ready to say to the stranger, "We have a fine home with good accommodations for very moderate prices." Guide them to the home, surround them with the spirit of the Master. If they are going farther, assist them to the trains and get in touch, if possible, with someone at their destination that will meet them. If they are to stay in or around New York, help them to get proper employment. Get them into classes of instruction in the language and of our ideals as a nation and how they may become members of the glorious family under the stars and stripes. Such a place would be the most inviting door to the church of Jesus Christ. It would help to remove the suspicion that Uncle Sam is only after his profits.

The need of such institutions is great. The streets of New York and Brooklyn swarm with people lately admitted, and the places now existing are sadly inadequate to care for them. The Methodist Episcopal Church has no institution at this great port. There is no immigrant missionary among the Germans at present, although the last three years 120,929 have been admitted to the country. Rev. Edwin Stromberg is working among the Swedes. He has met and assisted about 1,500 last year and secured employment for about 200. The Bethelship Norwegian Methodist Episcopal Church in Brooklyn opened a mission last summer. They rented a place, equipped it as a meeting house, reading room, lunch room and employment office. They pay the rent and salary of the workers out of their own church budget. From sixty to eighty visit the place daily. Employment has been secured for many. Sick have been cared for and some assisted in courts. Classes in the English language and American history and citizenship are conducted in all the Scandinavian churches in the East, and I understand also among the Germans and Italians. These classes have from 40 up to 150 in attendance.

Truly, "The harvest is great, and the laborers few." I believe the church is the only institution that can make good, loyal Americans out of these new additions to the nation, by meeting them in the spirit of the Master.

IN THE SWEATSHOP

Rev. Corado Riggio

Pastor, Saint Paul's Italian Methodist Episcopal Church, Jersey City, New Jersey

"This thing must be stopped at once. Get as many of the people as possible in court to-morrow morning and go ahead." These were the words of the Mayor of Jersey City at the City Commission Meeting, held Wednesday, July 26th, 1923. The "thing" to be stopped was tenement house work and the workers were little children—slaves of the tenement—who were toiling and being exploited by unscrupulous manufacturers and ignorant parents.

Jersey City officials were astounded at the disclosures—resentful of the prevalence of such a ghastly and loathsome state of affairs.

These conditions would have been continued for many years if Methodism had not—with its magnificent World Wide Service Program—established in Jersey City a center "to preach good tidings unto the meek," "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Public interest and agitation in Jersey City sweatshops came about in a way most unusual in Child Labor Annals. Under the splendid guidance of the National Child Labor Committee of New York, twelve sweatshop families were investigated. I read these cases before the Woman's Auxiliary of the Goodwill Community Center, and told them the story of boys and girls laboring at home, making artificial flowers, beading garments, stringing tags, and exercising all the practices of home work sweatshops —a story of drudgery, which day by day sapped the strength of the little child and robbed him of the opportunity of normal and helpful recreation. The unsanitary conditions of the homes with bad lighting, filth and lack of air became an increased menace to the life of the children. The emaciated and stunted little bodies cramped by their uncomfortable posture would sit far into the night toiling on, sacrificing their birthright of happiness and health at the altar of greed and ignorance.

The morning papers reported my speech and investigation. Two or three days passed and I made a stronger appeal before a group of Methodist women.

A few weeks later the Mayor instructed the health department to conduct an investigation and on July 26th, Jersey City was stirred by the most shocking instances of child slavery. One thousand children from the ages of 6 to 14 working in the tenements, working until late at night, and when the morning came—tired and worn out—they would fall asleep at their desks at school. In one class alone—so the teacher testified—forty were unable to do their lessons because they were forced to work at home.

Dr. Emilie Fundlett, Inspector of the Board of Health, found cases of trachoma, malnutrition, curvature of the spine, or defective eyesight in practically every home where the little slaves were working.

In one case, twelve people, including the family and three boarders, used the dining-room as a workshop. The mother admitted that she and two children, 8 and 12 years of age, embroidered nightgowns for 15 cents a dozen and that the colored worsted used, cost 2 cents a skein. The whole family with the boarders earned $6.00 a week. Apply these conditions to one thousand children and you will have a fair perspective.

The consciousness of the community easily shaped itself. This was a crime which had to be dealt with by the law. Six hundred subpoenas were issued and the most memorable day in the history of Child Labor came to pass. Every child, every parent, and every manufacturer involved, was summoned to court to answer charges. The court room was jammed to its very doors. The offenders—mostly Italians—brought their lunches, and the unusual experience seemed enjoyable at the start.

Since there is no national or state law which prohibits a child being killed—gradually—by Child Labor, a city law, called the Child Welfare Act, was called into effect and violators were given jail terms which eight months later the higher courts upheld.

You might say that these people were driven by poverty to let their little children work. Poverty, however, was not the issue. Michael Calabaese testified before Judge Sullivan of the Police Court that he did not want to work. So the Judge sentenced him to sixty days in jail. Moe Vogel, a manufacturer, had this sign on his workshop—"Work Given to School Children After 4 P. M."

Andrea D'Amore and his wife and three small children appeared in court. They had a home on Railroad Avenue and they all worked to pay off the mortgage. The mother testified that she had never given a bath to her ten-month-old infant because she could not stop her work long enough to do so.

But the Jersey City investigation was only the beginning. Conditions even more terrible were found in Newark. The New York World, the Evening World, The New York Times, and The Evening Mail, by reporting the investigation in Jersey City blazed the way for a later investigation conducted by the Child Labor Committee of New York. Jersey City is merely an instance. Child Labor is rampant throughout the nation. One child in every twelve between the ages of ten and fifteen in the United States has to work. Unknown thousands of others below the age of ten are engaged in some "gainful occupation."

Thirty-seven states let children work without even a grammar school education. Only thirteen states have laws which to a certain degree prohibit child labor. Nine states have no laws which stop a child under fourteen years of age from working in shops and stores. Great Britain, Belgium, Norway, Germany, Denmark, and others, twelve European countries at least, pro-

hibit children under fourteen years of age to work. As Mr. Gompers puts it, we are in the same class with India, China, and Japan. We of the superhuman Nordic race, who even go out of our way to appropriate the North Pole to be more Nordic—we who sing with boastful Methodist pride

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

—we are in the same class as those

"From Greenland's icy mountains,
From India's coral strand."

And what shall we say of Pennsylvania, one of the most progressive states in the Union with a record on child labor which would make even the god Moloch blush with shame?

In the Shenandoah district the infant mortality was the highest in the country of 978 boys at the time of the investigation by the Children's Bureau of the United States Department of Labor. One hundred seventy-eight suffered accidents. Of course, public opinion had prohibited underground work in Pennsylvania, but the enforcement of child labor laws was a farce. Allow me to suggest to the politicians of Pennsylvania that they have this slogan for the coming election—the slogan of the boys who work in the mines: "You begin at the breakers, and you end at the breakers, broken yourself." But may I conclude by stating the concrete results of the tenement child labor investigation in New Jersey.

Of course, newspaper publicity soon ceased. But the Commissioner of Labor undertook the arduous task of eliminating child labor from the whole state. The state labor department covered from Cape May to the New York State borderline and from the Coast to the Delaware River. With the help of the boards of health, and the school authorities of the various cities, 15,000 homes were visited. Nine thousand licenses for work at home were issued, thus making a particular licensed home under the direct supervision of the state. The prison sentences of the Jersey City manufacturers warned those of other cities. At least for a while child labor is under check in the whole state of New Jersey. In the words of Commissioner Andrew F. McBride, "Child Labor conditions have been eliminated and sweatshops positively discontinued. I . . . do know that it has been eliminated to such an extent that we have nothing to be alarmed about."

On January 21st, Senate Bill No. 109 was introduced by Senator Whitney. The bill was prepared by Assistant Attorney General Solan. If this becomes a law the sweatshop situation in New Jersey will be further helped.

I am not presenting this to you as a mere study of the Child Labor investigation in Jersey City. But I am pleading for the

millions of toiling children of America and charging you with the solemn obligation of helping to free those whom Our Master loved and blessed.

Again Methodism is "marshaling her forces for a new crusade." Inscribed on her banner are the words—"World Service." We can in no better way dedicate ourselves to this great program than by completing the great "unfinished task" of freeing the slave children of our own land, of emancipating them from the slavery of toil, and of returning to them the free gifts of God—the sunshine, the flowers, and the blue sky above.

May He "who is the inspirer and hope of our world service, grant unto us a vision of our human world as it might be; no festering slums in which little children are denied a fair chance of life; no selfish industries in which material profit looms larger than the welfare of men; no hopeless poverty nor preventable disease; no wasting, embittering strife; but a world built securely upon justice, made happy by love, and enriched by the contributions of many peoples."

THE ITALIAN WORK IN SYRACUSE

Rev. Nicolo Di Stefano

Pastor, Italian Methodist Episcopal Church, Syracuse, New York

What I shall say in this paper is with the object in view to glorify God through our Blessed Lord and Master, Jesus Christ, who, by His mercy has been pleased to use me. "To preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

We have, in connection with our work in Syracuse, the kindergarten, kitchen-garden, classes in cooking and sewing, Boy Scouts, Girl Reserves, Americanization classes and, in the summer, the fresh air camp. All these are means by which we can touch lives, thus bringing living creatures in personal touch with the Living Saviour. As a result, two of our young people are now at Cazenovia Seminary preparing themselves to enter the Master's field, one of whom, a young lady, expects to go to Africa as a missionary and the other, a young man, to enter the field at home. One Italian attorney has been licensed as a local preacher and is doing nicely in the work. Two other Italian attorneys are on the way.

Last fall we were called to the telephone by our district superintendent, Dr. B. D. Showers, and asked to look over Bethany Methodist Episcopal Church and take a survey of the field. When we got there we found a badly dilapidated building, which is located two miles from our church. After taking a survey of the community we discovered that on the east of the building there is a population of over 3,000 Italians; on the west about 4,000 Poles, and on the north a settlement of nearly 5,000 Americans; on the south it is bounded by the New York Central Railroad lines and the Erie Canal.

When I looked at this building my heart sank and my blood began to boil. It was one of the most pitiful sights I have ever seen. It was a disgrace to Methodism and Christianity. In the city where we have the largest Methodist University, under its very shadow, stood this disgraceful monument. The building had been closed for some years. All the window lights were broken, the furniture ransacked, and this inscription was placed on the blackboard:

"Bethany M. E. Church.
To Hell with Spooks.
Spooks in here.
I believe in God, but I don't believe in Spooks."

On the hillside, one block from this building, stand two imposing and magnificent structures, the Catholic Church and a school building.

I took a photograph of this church and sent it to Dr. David

D. Forsyth and made a plea in behalf of this bleeding sore to the Board of Home Missions and Church Extension for $2,000, which, thanks be to God, was granted. We needed this money for the support of an assistant to help me in carrying on this great work.

On December 23rd, 1923, Bishop Burt, assisted by two district superintendents, including their sceptical brethren, (all the Methodist pastors of the city), re-dedicated the building to the service of that community for the Glory of God and the building up of His Kingdom in the hearts of men. Since then I have been conducting preaching services every Sunday and Wednesday evening. The attendance has been steadily increasing.

On January 20th, four Sundays after we had opened the church, the Holy Spirit came down in all His Glory and saving power; at the close of my sermon I made a plea, gave an invitation, and two souls were converted and fifteen persons expressed their desire for prayer by the uplifted hand. On the following Sunday, January 27th, three souls were brought to Christ, and five expressed their desire for prayer.

Bear in mind we had not then begun our special evangelistic meetings. All this happened at our usual Sunday evening services. Then we began to make some special efforts. I had some attractive handbills printed and had them passed all over the community, not thrown on the porches, but the door bell was rung and the bill handed to the individual who came to answer the call, with a kind invitation and a big smile. On this handbill I had at the top a picture of the Master knocking at the door, with the following words: "Jesus has been knocking at the door of your heart many times. He is knocking now! Special Evangelistic Meetings are now in progress in Bethany M. E. Church, Burnet Ave. and Vine St. Many have already opened the door of their hearts and have let Jesus come in. Thus finding the joy and peace which passeth all understanding. Come to Bethany and get the Blessing. Services every evening except Saturday at 7:30."

There was hardly any seating capacity left. At the close of the sermon when I gave the invitation to come to Christ, over twenty-five persons knelt at the altar seeking salvation. So far we have had one Pole, one Frenchman, seven Italians and nineteen Americans come to Christ. Look at death itself in this building when Christ was not there. Spooks! Evil spirits in it! Why yes! Satan himself was in there carrying on the work of destruction. But look at this picture now since Christ is enthroned in it, and what do you see? Order! Beauty! Life! Yea. Life more abundant! Glory!

The inscription on the outside has been changed to this: "Old fashioned Revival meetings are now in progress in this church. Souls are being saved by the power of the Living Christ. Services every evening except Saturday at 7:30. Come and we will do you good."

On the inside souls are being saved. Blessed be God, the

Father of our Lord and Saviour Jesus Christ, for having used me, unworthy as I am, "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." To Him be glory now and forevermore. Amen.

RACIAL APPROACH TO THE HUNGARIAN GROUP

Rev. E. D. Beynon

Pastor, Centenary Methodist Episcopal Church, Detroit, Michigan

For the past two years I have been engaged in the difficult task of attempting to organize in Detroit a Hungarian Methodist church. I believe this is the first attempt of the kind we have made in America. Naturally the difficulties were at first almost insurmountable; but at last we have an organized Hungarian congregation with a Hungarian church membership; and I believe it will not be long till our Hungarian congregation will become self-supporting. I am going to speak to you about some of the approaches to this problem which might be found satisfactory not only in Detroit but in other places as well.

When I came to Detroit, the situation was this: we had a good church building with a small membership of English-speaking people who dwelt far from the church. Around the church lay a fairly compact colony of 20,000 Hungarians. When I came to the church two years ago, I knew only a few words of Hungarian and had never been in Hungary. The first problem then was to secure some sort of contact with these Hungarian neighbors. To open the door of the church and invite them to come in would accomplish nothing. They had never heard of the word "Methodist" before. Something had to be done to create a sympathy between the Hungarians and my church, and between the Hungarians and myself. The first method of approach was to become one with the people. I do not think it is possible to accomplish anything in the way of Hungarian work unless first the people feel that the man who is working among them is one with themselves, for the Hungarians detest anything of the nature of a patronizing spirit. They would not listen to a man who lived in a fashionable neighborhood and came thence to do "settlement work among the poor foreigners." Let me emphasize this point; if a man is to win Hungarians, he must live in their neighborhood and share in their life and all its activities.

Naturally the first definite step we took in this Hungarian work was a survey, but we sought to keep it from being any colorless and formal affair. Not having been in Hungary myself, I am tremendously interested in the country. Oh, the hours I have spent reading in Hungarian geographies of Hungary and descriptions of the different counties and their separate history. When I had filled myself with this flood of local information, I felt I was in shape to start visiting the people. We did not make hurried visits, but sat down and stayed awhile. Often when I would rap at the door, the woman of the house would show some antipathy toward a Protestant clergyman's entrance. Then, as ever, my first question of her would be, "From which county and village did you come?" Suppose she

would say, "Tyukod in Szatmar County." Then I would ask her if she had ever been in the famous Ecsedi Lap, and she would smilingly say "Yes." Immediately a point of contact would be established and she would invite me in to talk about her home county. After half an hour spent in this conversation, I would learn a great deal more about the county of Szatmar, information which I can use in many future visits; while the woman and her family felt a strange new interest in the American who was so much interested in their home surroundings. Throughout this first visit I would say nothing about church, nor even seek to find out whether the people were Catholics or Protestants. After making hundreds of such visits and making myself almost an authority on all the intricate affairs and folklore of each different Hungarian county, I felt we were ready to commence some more definite work. Please remember, however, that all our work rests on the basis of this interest in the local affairs of the places from which the people have come. Without that, I do not believe, we could have accomplished anything. Further, we have not ceased such visiting. We are continually pursuing it and making fresh acquaintances in this way.

As a result of the familiarity we gained with the Hungarian families resident in our section, we discovered that the principal moral danger confronting these people arises from a wrong method of assimilation. These people have come to our country and we want to make them Americans. That is splendid, if we take the right way. Too often we have taken the wrong way and have approached the thing from the angle of the child. We have made the child a good (?) American and have left the parent untouched. What is the result? The children quickly adopt our ways and feel a most hearty contempt for their old-fashioned Hungarian parents. The result is that thousands of Hungarian homes have been broken up because the children, educated in our public schools, began to despise their parents. Hence we have made our approach to this matter of Americanization from the standpoint of the parents. We have tried to make the parents such parents that the children would not have any cause to despise them. I believe firmly that only on the basis of such work with adults can any Hungarian work be commenced in America. Work that begins with the children is, it seems to me, of a purely ephemeral character. First we must gain a contact with the parents and get a hold upon them. Then quite naturally we assume a responsibility for their children. If we adopt this method, there will never be any danger that parents of some other religion will find out that their children come to our schools and will stop them. Rather we will enjoy the cooperation of the parents in all our work with the children. Enjoying this cooperation, we can do much to preserve the harmony of the home. Not only do we try to make the parents such that the children will not despise them; we also try to make the children such that they would not want to despise their parents.

Accordingly the educational and institutional work, first with the parents, and then with the children, forms a large part of our task.

We commenced our adult work by opening an English and citizenship school. At first the attendance was small. Even with much advertising we could seldom secure more than fifteen or twenty pupils last year, when we used a paid teacher from the Detroit Board of Education. This year, however, we have taken over the work of teaching this school ourselves. From one small class the attendance has grown so that now we have four large classes. In the one class which I myself teach the enrollment is over fifty. In fact, since the people have come to realize that we are using some Hungarian in the teaching we are getting more pupils than we can handle.

The close contact between pupils and teacher in the class room made it easy for me and for my deaconesses who assist me in this work to invite our pupils personally to the Hungarian preaching service which we began last October. Those who came at first came largely out of a sense of loyalty to us as their teachers. We did not push the matter of church membership upon them. In my sermons I endeavored to point out some of the main doctrines of our Methodist church, so that our people, who had all been raised in other churches, might become familiar with our ways. Finally on Christmas morning we organized our congregation. Since then more have kept joining us, and I have been surprised to see the interest which these Hungarian men and women take in the church which now they claim as their church home.

Naturally those who join our church wish their children to come also. Many of the pupils in our citizenship classes send their pupils to our Sunday school and the other classes which we conduct for children. We not only teach the children cooking, sewing, basketry, manual training and Bible stories, we also teach them the Hungarian language. We do our best to make them feel proud of the fact that they are the children of Hungarians, of that noble race which for a thousand years has stood as the eastern outpost of Christian civilization. This teaching does not make them any less American, but rather more so, it seems to me. Many Southern families are proud of their noble English ancestry; many of the older aristocratic families of Manhattan of their Dutch ancestry. Why shouldn't these American children of Hungarian parents be proud of all the glory that has belonged to their noble race for a thousand years? And in teaching the children in this way, I believe we will be able to do much to prevent the dissolution of the Hungarian home.

We feel that our work fully succeeds only when the entire family comes into the fellowship of our church, when the husband and wife both join as members and the children enter our Confirmation class. The family then remains a unit, but a unit within the spiritual fellowship of the Methodist Episcopal Church.

FOREIGN LANGUAGE PROGRAM PROJECTED INTO KINDRED GROUPS

Rev. Fred Schaenzlin

Pastor, First German Methodist Episcopal Church, Akron, Ohio

About one hundred fifty years ago the then reigning monarchs of Austria, Hungary and Russia invited German immigrants to their respective countries, promising them free land grants if they would stay. Their object was to teach their people thrift and better ways in agriculture. An immigration set in then to these countries from Southern Germany and Switzerland. This movement was accelerated during the Napoleonic wars. These German settlements prospered in such a way that German villages and cities sprang up in different localities in these empires, strong enough to retain not only the German language but all their customs and civilization they brought along from Germany. This was made possible by the favor shown them by the reigning monarchs and nobles on whose large estates these settlements were started. The immigration ceased about 1830 but those settlements increased and prospered in such a way that one province in Austria, Siebenbuergen, changed almost wholly into German so that the natives had to learn the German language in order to get along with their neighbors. So we find to-day about 400,000 Germans in the Volga Valley, Russia, alone, while there are 4,000,000 in Russia altogether and in Jugo Slavia, Hungary and Rumania there are about between four and five millions.

In the meanwhile the German, Danish, Norwegian and Swedish immigration wave set in towards America, after our Civil War. Germany alone sent about seven millions to these shores until after 1890 the conditions in Germany were such that the Germans in the Austrian Empire began to return to Germany again.

In the meanwhile the Germans in America adapted themselves to American conditions and customs quickly, because it was an improvement on theirs.

Our church began missions among them and in less than thirty-five years, ten Conferences grew out of this work and the fire spread back to Germany again with splendid results on both sides.

In the nineties the Southeastern European immigration wave set in toward America. The Germans came along with the rest. Mostly farmers out there, they settled in our industrial centers. Out in the old country the priests had ruled them with an iron, avaricious hand. The Lutheran and Reformed communities were perhaps somewhat better religiously. But once here, being cut loose from all restraint, they built dance halls and formed Turner Vereins (societies). The most of them forgot the kind

of religion they had acquired in the old country. Some went to the churches they were acquainted with and, though they were not exactly welcome, they were tolerated. But the majority of them never entered a church door except for a baptism or a funeral. Their children ran on the streets on Sunday. Many of the Socialists not only were careless but hostile toward any church and trained their children in the same way.

Was it the duty now for our German Methodist churches to go after those people, with no background nor tradition to work with? for these people did not know what a Methodist stood for.

Nine years ago the preacher's wife, then residing in Akron, Ohio, found a German Russian Bolshevik in South Akron and invited him to Sunday school. He answered: "You better begin Sunday school in my cellar." "All right," she said, "we will come next Sunday." On that Sunday the children of a German-Hungarian family and the Russian Bolshevik composed the Sunday school. Later the Sunday school was moved to an abandoned tinshop. It grew under difficulties. The majority of the children always came from Roman Catholic homes. That is, they said said they were Roman Catholics in the old country. Our best plea to get them to come at first was that we speak and teach German. We needed workers for the mission and the German Methodist Church was the only church among the ten Methodist Churches to furnish them. In a short time, from eight to ten, according to the needs of these German Methodists, gave their Sunday afternoons for this work and helped to labor faithfully.

The district superintendent sent a deaconess to Akron, supported by the Board of Home Missions and Church Extension, to help in this needy work.

Having no locality owned by our church or Sunday school, we were compelled to move four times in two years and lost sometimes twenty-five per cent in one move, but through the faithfulness of the workers and the help of the Lord, we always came out on top again. Our motto is: "Don't get discouraged, and, if you do, don't show it."

Our methods are very simple. We try to bring those children and older people to Jesus. We tell them they must get converted in order to see the Kingdom of God. We make use mostly of two languages, German and English; sometimes we also have Hungarian classes as needed. We have German religious day school four weeks in June and July, after the public school closes.

We try to train the children and adults to come to church. At times we have the whole Mission Sunday school at the church, giving a program. We have basket and baseball teams, revival meetings, and prayer meetings in the homes of these people, if wanted.

As these people are very migratory, we are losing many continually. Many go into the sugar beet fields in the spring; at one time one fifth of the Sunday school left us in one day on

a special train for the sugar beet fields in Western Ohio and Michigan. We keep in touch with them, send them our Sunday school literature, they take our song books along. We tell them to go to some church near, and our people have the reputation that they go to church wherever they are. Sometimes they get homesick and hungry for a German sermon. One German Russian brought his family one hundred and sixty miles to be with us a Sunday and take Holy Communion. Many leave us and go to Europe again, taking our song books along and the blessed assurance that they are children of God. We are continually in touch with our people in Russia, Rumania, Hungary, Jugo Slavia, Germany and Switzerland. They want help, advice, send greetings and messages to friends who are often unable to read or write. Some subscribe for our Apologist. Sometimes we are called to jail to help some unfortunate one, hoping to find favor through the German pastor and have an interpreter. We are in constant touch with the hospitals of the city to bring comfort and cheer to the lonely ones. Some come and ask us to write letters to the Volga or Danube Valley to try and find their loved ones; once we had to send four hundred dollars per telegraph to help a relative in trouble in Budapest, Hungary. Our Bishop Henderson after hearing of the terrible famine in Russia a few years ago and hearing our people were in trouble there, collected money among some Norwegian-Danish congregations, sent it to Akron, from Akron it was sent to Russia and with that and the congregation's help, we kept our friends in Russia in the Volga Valley in provisions and clothing. The name "Methodist" will never be forgotten there.

In this way we are sowing the seed of the Gospel, but often unable to put but a fraction of it into statistics.

But we can speak of some results:

1. Since our work started, other denominations are waking up. They are now much more concerned about their own people. This sometimes interferes with our work, as they take children out of our Sunday school. What of it? Just so the work of God is carried on and these children are kept under the care of some church, and are brought under the influence of the Gospel.

2. We have the unique joy to see children of God born into the Kingdom of Heaven. Twenty-five years ago a Baptist missionary was sent into Servia to begin a Sunday school. He had about a dozen children after two months of labor in his Sunday school. Then he was driven out and he had to report to his Board that the venture in Servia was a failure. But it was not. Two of those children, after they grew up, got married and moved to America. They felt dissatisfied with the Roman Catholic Church, and were praying for more light. The Lord permitted us to find them. They got thoroughly converted. They are now of our best workers we have in the mission and church, and always bring some others along.

A year ago the writer went along one of our public parks in

South Akron. He noticed a bundle of something lying in the park near a tree. It was very cold at the time. The writer went over and found the bundle to be a German-Russian who visited our Sunday school occasionally, beastly drunk from wood alcohol. He loaded him into the Ford and brought him to his home, getting ahead of the police. Recently the man came to church and cried during the whole sermon. After the meeting I asked him why he cried. He said: "I was crying about my sins." He is attending the services regularly now.

3. Over three years ago a Hungarian-German barber got killed on one of the railroad crossings. He had been an atheist, mocking God and religion. His widow went to the priest of the German Catholic Church and begged him to bury her husband and was refused. She then begged him to give her holy water and was again refused. They then came to us and we, of course, acceded. We had the opportunity to preach to about ninety German-Hungarians, mostly atheists, about the resurrection and the Life. We were mocked before we left the grave. Two years ago the sister of the barber came to our revival meetings, got converted and the whole family joined our church.

4. A month ago I came on a Monday evening to one of our Hungarian families and learned that the woman had taken sick and was to go to the hospital that evening for a very serious operation. The man had been an atheist and drunkard three years ago but they both have been converted since. I just had time to pray with the family. As the woman was transferred into the ambulance, the man asked me to go along, as they were not able to converse much in English. As we were riding along toward the hospital in the ambulance I knew the test had come for the two. I asked the woman: "Well, how do you feel." She said joyfully, in spite of her physical pain: "I am sure of my salvation, and I know I go to Heaven if I should die." Then I turned to the man. "How about you?" He said: "Oh, I thanked the Lord to-day already that I don't need to curse and swear any more, and I thanked him that we got money now to pay the hospital bill." They surely had stood the test. These are only a few of the samples.

Now let me tell you how the Lord can do big things through seeming trifles. The Southern Europeans are more ready to go back to the Fatherland again than their brethren from the North. So some of our members packed up too and went back home again. They took our books along and sang our songs out there and had family devotions. The neighbors came in and listened to the songs and prayers. Other neighbors came and wanted to hear. A revival broke out. Some of the neighbors got converted. In this way we have two congregations in Hungary, children of the Akron congregation. Those two congregations out there have their own ministers now. We helped them in every way we could.

Rom. 9. 25-26: "I will call them my people which are not my people, and her beloved, which was not beloved. And it shall

come to pass, that in the place where it was said unto them, Ye are not my people, there they shall be called The children of the living God."

The Lord always pays us for anything we do for him. It surely transformed the congregation, and the transformation is going on. We do not know yet where it will stop. In nine years the membership increased 138 per cent; benevolences 250 per cent; ministerial support 100 per cent; Sunday school attendance 200 per cent, and this all in spite of the great slump in 1919-1920, when 45,000 people left Akron in six months.

Both Sunday schools are able to stand a loss of one third and make up and run ahead in one year. The two Sunday schools have only one Sunday school board. The congregation does not mark time to see what the General Conference will do. It has mapped out a program up to 1930, which program will, if adhered to, treble the congregation, and all must be converted. We have life service workers pledged from all these nationalities, and are training them for the work.

The congregation feels that it just has touched the fringe of the great work to be done. They are coming as fast as the United States will let them in. In Hungary alone the list is filled already for a year in advance. There are 14,000 children and young people in Akron, neither attending church nor Sunday school. We must find and pray for new methods to reach these masses. They must be reached with the Gospel in some way. If not, there will come sooner or later a great calamity over our nation. All these people are now persuaded to become citizens of the United States. And the persuasion is effective. They are told: "If you want work you must be a citizen or on the way to be in the Americanization night schools." They become citizens against their will. And the Americanization Board thinks it is doing a glorious work. What will these atheistic, God and church-hating people do with the ballot?

The only help is the church going to work in a more intensive and self-sacrificing way. If we do not make these people followers of Christ, the time may come when they will get the upper hand, because of their large families.

Our people are known among their countrymen as such who do not indulge in the same sins any more; they mock them, tempt them and try to bring them to fall. Sometimes they succeed. Then we encourage them, help them on their feet again. Our people are the salt to keep these masses from utter decay. But we must do better. My prayer is "Lord of Harvest, send forth reapers." Those people all will miss the best we can have in this life, if we do not bring it to them, and they may miss eternal salvation. Have we as a Methodist Church done our duty toward these people? If not, will we do it before it is too late?

THE TRANSITION PERIOD INTO ENGLISH

Rev. Eric Philip Swan

Pastor, Emmanuel Methodist Church, Evanston, Ill.

The task assigned to me is to bring to your attention some of the complications that arise in the older foreign-language groups when the transition period into English arrives and, also, to tell you something about how we seek to solve these problems in Emmanuel Church, Evanston, Illinois.

The speaker was raised in a Swedish Methodist parsonage in the West and has passed through the various stages of our foreign-language work in this country. He feels that his later transition period, confronting especially the German and Swedish work, is the most critical period of all. We are now face to face with the eventualities resulting from the use of a foreign language, which the children and grandchildren of the early immigrants have not mastered. But these same descendants are their own flesh and blood for whose spiritual welfare the parents will be held responsible. It is a situation that calls for more heroic treatment than a weak sentimentality or an undue reverence for the past affords.

The erstwhile immigrant has in the course of time blossomed into a prosperous and progressive citizen; he has become adjusted to his new environment, has acquired property, adopted the customs and mastered, to some extent at least, the language of the country. He early took unto himself a wife and has raised a Rooseveltian family of stalwart sons and buxom daughters, and these in turn have taken unto themselves mates, not always of the same nationality as the parents, and are raising the third generation. Some of the grandchildren are already beginning to plan for homes of their own or have them already. The old people read the daily papers, listen to political speeches and addresses of all kinds on religious as well as secular subjects, in the community in which they live, they enjoy the varied programs broadcasted by radio, and the language question is never raised, except in the little church of which they have been members through the years. Here, forgetting the spiritual needs of their own children, they often contend for the thing that turns their children away from the church and makes success in this day and age impossible.

The fact is lost sight of that these descendants of the former immigrant know no other country than "the land of the free and the home of the brave." For them there is no other flag than the stars and stripes. Educated in our public schools, they have imbibed a love for country exceeded by none. In all of their associations they have mingled freely with our polyglot population. They have not in most instances learned enough of the language, infrequently used even by the parents themselves, to

be able to understand the foreign-language sermon. In Sunday school and young people's gatherings English has been used. When it comes to marriage, these youngsters do not raise the question of nationality, they simply marry, for better or for worse, those they happen to take a fancy to. But this complicates the situation still more. This younger generation is on our hands. It has not made any contacts elsewhere as regards church affiliations and these young people look to us for direction and help.

How shall we proceed? To go back is impossible. The only solution that I see is, that our older people, who have been unable to maintain the foreign language, that they profess to love, even in their own home, and who have allowed their children to intermarry with other nationalities, must accept the situation in the church as well as in their own family circles and give the oncoming generation right of way. We can do the larger and better thing for the kingdom if we are willing to pay the price. This situation calls for heroic measures. In the physical realm, we do not require the physician to cater to the tastes of people, but to prescribe the medicine that will correct the difficulty. We do not excuse him if, even with the best of intentions, he prescribes the wrong medicine. If the situation requires it, we allow him even to remove an eye or a limb. When we are willing to make sacrifices like that, for the good of the cause, we will begin to make progress.

Normally every church expects to get the largest increase of members from its Sunday school. It has been found that 82 per cent of our Methodist membership comes through that door. But in our foreign-language work we have too often been more concerned about saving a language than saving our own children. May the good Lord forgive us! We have allowed our Sunday schools and Leagues to be conducted in English and have kept on using the foreign language in our main service until there has been no proper bridge between these other organizations and the church.

After twenty-eight years of intimate observation of the situation as a bi-lingual pastor, I am convinced that we have pursued somewhat of a drifting policy. We have not been clear, nor are many of us as yet clear, with reference to what our ultimate goal in foreign-language work should be. I hold, that if our job is not to build up and perpetuate a little Sweden or Germany, our goal should be ultimate and complete Americanization. Even with a drifting policy some of our Conferences are now confronted with the problem of amalgamation. Why then at this late date agitate the matter of foreign-language areas? Why talk about herding off Germans and Swedes and Poles and Bohemians with their hosts of American-born descendants to perpetuate the foreign block and to label for all time a lot of as patriotic native born Americans as this land can boast with the mis-nomer "foreigners"? Brethren, let us be logical and consistent!

I realize that there is quite an influx of immigrants at the present time, but I am also aware that the number, while large in the aggregate, makes thin sowing when spread over this large land of ours. It is only the larger centers that are materially affected by it and here special measures should be resorted to. Then there is another fact that we should remember—this is at least true of our Swedish immigrants—that we are getting the young people. Some of them have learned the English language in the old country and all are awake to the necessity of learning it as rapidly as possible. They find that it is up to them to become adjusted to the new environment. On the new job our immigrant has to learn the terminology of his craft and the new names for the familiar tools. When he joins the labor union, that organization will not change its language for him. In market-place and on the street he meets with the same situation. So the very first week in this country he enters an evening class in English to learn the language he is going to need the rest of his natural life. Why then should the church be so over-sensitive about the language situation as to retard rather than hasten his Americanization?

I have had business men come to me and say, "If the church had not been so ultra Swedish in its work twenty-five or thirty years ago it would be worth big money to us to-day. Now, because we did not learn to use English proficiently, we are handicapped daily in our business."

The new immigrant is grateful for every assistance given him in the acquiring of English and this helps in the solution of our problem. We shall be able to make progress with young immigrants desirous of learning the English language, and this being the only language through which we can make contact with our youth, if our older, and in many cases our moneyed element, will graciously cooperate.

In many churches we do not have the immigrant problem to contend with at all but in all of our churches we have the problem of making contact with our childhood and youth. What a host they are and what potentialities they possess! And lest we forget, they have the first claim upon us for, "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever."

Some have spoken about the loss that may ensue if we adapt our language to the larger need. Can we possibly lose as much as some have lost by holding fast to the old? A minister of a foreign-language Conference of another nationality told me recently, that sixty-three charges in his Conference had gone out of business in the last eighteen years because they failed to keep step with changing conditions in this particular. What a tragedy! Too often our foreign-language church has been like a hen with a brood of ducklings. She has failed to adequately understand how to care for the wide-awake and adventurous brood given into her charge. There is a crying need for leadership here—for a leadership not everlastingly decrying

the immorality of change, but leadership that, with statesman-like foresight and prophetic insight, can guide our youth through "change and decay"; leaders that have themselves been educated in our schools, and who have thus become familiar with the attitudes and problems of the rising generation. It is this generation that we must win and build into the bigger and better church of the to-morrow.

With this somewhat lengthy preamble, which will serve to explain in a measure the whys and wherefores of our work at Emmanuel Church, I will, by the request of our program builders, proceed to tell you something about how we are seeking to solve the vexing problem in Evanston.

Our present fine church property was secured some twelve years ago. It was bought from the Rock River Conference. Since then a modern parsonage has been built and approximately $15,000 expended on other improvements.

The only information a passerby could glean as to what church this was, when I took charge in the fall of 1920, was a much faded sign in the Swedish language. In a short while a new sign, in gold-leaf lettering, imparted the information that this was the Emmanuel Methodist Episcopal Church. If you continued to read down to the fifth notice of the Sunday services you learned that at 7:45 P. M. there would be Swedish preaching. One brother of the Official Board asked if something had not been left out in the church name. The answer given was that church advertising should possess at least two qualifications. In the first place, it should be truthful. If we advertise the church as being Swedish and the one attending comes to four services on a Sunday and finds English, he has a right to feel he has been wrongly informed. Then, secondly, it should seek to attract rather than turn people away. If I read on a church sign, "German Methodist Church," I may be a devoted Methodist but I do not understand German preaching and I read no further. But if four out of five services in my church can be understood by the general public why not advertise to get the crowd? The wisdom of this has already been proven. Shortly after the new sign was in place a young lady from Nebraska came to our city and looked around for a church home. She was neither a Methodist, nor a Swede, but the church looked good to her. She found congenial fellowship and after a while she wrote for a younger sister. These girls are now loyal and enthusiastic members of Emmanuel Church. One of them is a member of our Epworth League cabinet. We constantly have strangers at our services who do not belong to one particular nationality. All our advertising is done under the aforementioned name.

Our various church organizations had for years kept their minutes and transacted their business in the English language, but the leaders had been conducting the devotional exercises in the foreign language. As other nationalities were coming in and there were others, related to us through

marriage and in other ways that should be brought in, I quietly began using English in the devotional exercises also. There was no comment except from one brother in the Official Board. The answer given was this. You men sit here talking English for ten or fifteen minutes prior to our convening and after devotions the minutes are read in English and all business transacted in the same tongue. Why should you require your native-born pastor to be the only one to use the foreign tongue? There was no rejoinder.

For several years one service on Sunday had been conducted in English. And with rare foresight the leaders had chosen the morning service. The Sunday school superintendent had urged the young people, with encouraging results, to attend this service. But in the change of pastors a small reactionary group sought to have the Swedish service held in the morning. I asked if the change would bring a larger attendance, but all agreed that it would probably work the other way. I then asked for time till I could judge the situation myself.

A careful survey of the membership was next made with the following facts brought out among others. More than half of the membership or some 53 per cent were born in this country. Of those born across the water 60 per cent had lived in America from 25 to 55 years. There were only two or three who had been here less than 10 years and only two were unable to understand English preaching at all. Others who understood Swedish better were regular attendants at the English services and frequently expressed appreciation of the messages delivered. What business man would let one per cent of his trade dictate his business policy? The matter had practically resolved itself into deciding what kind of a church we should determine to have. Should it be a church seeking to build for the future, ministering to the largest number? Or should it be a church glorying in its past and following the example of other churches in the connection, that can better show us how not to do the thing, than how to succeed? With the help of a loyal following we have sought to blaze our own trails and forge ahead.

In order to minister as helpfully as possible to the older element a Swedish Bible class was organized in the Sunday school and a very capable teacher was secured in the President of our Swedish Methodist Episcopal Theological Seminary. This brought the older people out in the morning but left the Swedish preaching service in the evening depleted. As we now found ourselves maintaining a Swedish service for such as preferred the English, and were turning forty or more Epworth Leaguers away from the evening service because it was Swedish, I brought this situation to the attention of the Official Board and asked permission to try an English service for three months. The answer was, "Why experiment? Put it on next Sunday evening and let the future show what is for the best." This was a year ago and there is no thought of going back.

We have tried another change however. We have changed

the Bible class into a Swedish worship service, held one hour before the morning service. This seems to me to be the best arrangement for a church in the later transition period. You then give right of way for English at both of the regular Sunday services, while ministering helpfully to the smaller group that still require preaching in the foreign tongue. In our local situation the Swedish service is attended only by a few, bearing out the findings of our survey that only a few required it. Some of the older folks that attended the Bible class and ofttimes took part in the discussions in English, do not come to the Swedish preaching service, because they say they do not need two sermons on a Sunday morning and they prefer the larger service. All who come to the first service stay for the second one also.

The immigrants who attend come to the English services. We have one young lady who recently came from Sweden who is now a member and sings English in our choir. She was raised a Lutheran but found sympathetic help from our young people and came into the church. Two young brothers came from Sweden and made their home with a married sister who is a member of my church. This lady told me that of course she could not take her brothers to our church, so she had taken them to a church of another denomination that was holding to the Swedish. "But they don't like it over there," she said, "and they think they will like it in our church." I replied, "You have just told me that your youngest brother has started public school and that the other one is taking English in a night school. When your brothers are getting English in the secular schools on weekdays why can't they come to the church school on Sundays?" She said she had never thought of that, and sent them the very next Sunday. They are now regular attendants at all our gatherings. We have other immigrants coming from time to time but some of them were not churchy in the old country and it is hard to get them to be regular in attendance in the new environment.

In addition to this we are attracting and holding young people irrespective of nationality. A little while ago we received a group of people into the church and among them were three of German extraction who had not previously been Methodists. Students, away from home and desiring homelike associations, nurses taking training at our hospital, and others, find congenial fellowship irrespective of nationality. We have about one hundred as wide-awake and interested young people as can be found anywhere. They seem to have all their interests centered in the church. We have a well attended League service Sunday evenings and socials and banquets arranged by League and Bible-classes at frequent intervals. At Easter they have an early praise service and breakfast at the church. On Thanksgiving Day they have an early hike followed by breakfast at the church. In the summer time they have picnics and other outings. If it is a sultry evening they will call one another on the phone, meet at the church, and filling one of the coffee pots from the church

kitchen with cups, they will buy weiners and rolls on the way, and go for a dip in the lake. After their swim they find the refreshments all prepared and sit down to the feast. Then, perchance, an impromptu song service will follow before they wend their way homeward.

We have acquired a roomy cottage at "Old Des Plaines," financed principally by the Leaguers themselves. A large and airy dining-room seating fifty has been added and the whole place has been renovated and made homey. When the camp meeting is on or the institutes, or holidays come along in the summer time, the young people seek this home in the woods. Motor trucks are hired for the twelve-mile cross-country ride, and it is medicine for the heart to hear the shouting and singing of the youngsters off on their wholesome outing. The pastor's wife is often the chaperon or house-mother during these outings which sometimes last over the week-end. The young people cook and do all the work in shifts of about a dozen and what a happy and contented family they make. The Boy Scouts and the Camp Fire Girls find this group congenial and join the League readily when the time comes.

And speaking of these organizations for our boys and girls, Emmanuel Church not only allows such organizations, but has furnished splendid rooms with fire-places and cozy corners. In the case of the girls a large storage room was made over into one of the most attractive rooms of the church at the cost of $1,000. In these organizations we already have various nationalities represented. Among others we have two as fine young Italian sisters as can be found anywhere. Their father is an atheist and the mother was raised a Roman Catholic. Helped by these new associations the parents gave their consent for their daughters to attend other services, and they are now members of our Sunday school and regular attendants at the morning service and the League.

In trying to adapt our work to present day needs and opportunities we have sustained no losses. That there should be some friction can readily be understood. But to the credit of Emmanuel Church be it said that there has been far less unpleasantness than one had reason to expect. The older people have in the main cooperated beautifully. Not a single member has withdrawn or transferred out because of changes made. The pastor's salary has been raised three times in as many years, until it is up to and equal the amount paid by any church in our Swedish work, although it is far from being the largest as regards membership. The Centenary has not only been paid in full for the five-year period, but, according to the last official report, we have during four years and three months paid 139 per cent of the assigned quota. But best of all, what an inspiration to be able to reach all, instead of a limited few of one foreign-language group, and to feel that we can now keep on doing business on that corner as long as the Lord has need of a Methodist church in that part of the city. A few days ago, after a

successful fellowship dinner given by our Brotherhood, where some one hundred and fifty people had enjoyed an evening together, served by our boys and girls, one of our charter members was heard to remark, "I thank God, that he has spared my life to see this new and marvelous day in Emmanuel Church."

And what is there more to say? Only this, hitherto we have been feeling our way and seeking to make changes with as little friction as possible. We have just arrived at a place where, please God, we shall be able to push ahead more rapidly. Greater things are possible in days to come, if we faint not.

I know full well that there are some, even of my own group, that do not agree with me. But one would not have far to go to seek the reason for the stand they take. The proof of the pudding is the eating of it. There is a large and increasing number that are coming to see that our hope for the future lies with our own young people and to get their cooperation we must use English. And for those, who do not subscribe to what I have said, I quote the words I heard our own John Thompson of the Chicago Temple say to the preachers of the Chicago Church Federation, "You may not agree with me; I do not much care, you will agree with me, when you have caught up with me." My closing word to those who find themselves in the later transition period is, let us build in such a way that it ensures a bright and victorious to-morrow.

CITY-WIDE PARISH

Rev. John E. Martin

Superintendent of the Methodist Union of Greater Detroit and Pastor of the Detroit City Parish of All Nations

In the city of Detroit there is being erected at the present time a temple costing over a million dollars, in which to house a Methodist congregation. In every sense of the term this church may be said to represent a city-wide parish. And yet, this church society will in no sense represent to any large degree the cosmopolitan population which dwells within the borders of the city. On the other hand it will represent to a large extent a membership of people of the same nationality, the same color, the same habits and the same language. Similar to other American cities, Detroit represents among its million and a quarter population, a miniature world. Forty-five nationalities are enrolled in its public schools, and over fifty have been listed by our census reports. The vital problem in every growing industrial city of America to-day, is how best to get the Gospel of Jesus Christ to these varied nationalities, and in the language of the Department of City Work of the Board of Home Missions and Church Extension, "To plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population." It is this type of city-wide conquest which is now commanding the attention of the church of Jesus Christ, not only in America, but throughout the world, and it is upon the result of this issue that the future of our Christian faith in America depends. We have therefore come to recognize in our city work certain departments of activity differing from each other in the methods and programs involved, but one in the same purpose and plan which actuates the entire Church.

Our program builder, Dr. Burns, defines "City Evolution" as normal, industrial, cosmopolitan. The terms are significant as the discussions have brought out. There is an understood "normal" city life; also an "industrial," calling for more specialized study; and there is a "cosmopolitan," calling for a different type of staff and program building than the other two. The outstanding distinction however to be made is, that the "normal" and the "industrial" may have in themselves the leadership capable of a sustained work, while the "cosmopolitan" must of necessity be limited in this respect and slowly emerge in its life to that place and ability of its membership, by which it may be able to establish self-support and development. In order to accomplish this for a desired objective, it must rely upon a trained leadership from the outside and must have the backing of a steady and consistent program. Moreover, this program must of necessity be a part of Methodism's city-wide interest, and must not only receive the support of local societies repre-

senting the strength of the denomination, but must also have the fostering care of the same, and the patient leadership of the laymen and the pastors of these societies.

The Genius of Methodism

We have come to believe that in the evolution of our policy for city-wide activity, the genius of Methodism has nowhere been more apparent than in the organization of our City Societies. Here is the type of an institution for cities large and small, which has, for its definite aim, city-wide conquest. It is unfortunate that an interpretation both erroneous and disastrous to the welfare of certain societies of this class, has been abroad. This interpretation is to regard the City Society a social organization and to consider its work for the year complete in the holding of one or two banquets attended by the official memberships of the local church societies. While this is an important phase of the City Society's task, it is not comprehensive. Indeed, important as it is, it may be said to be a small part of its city-wide program. The City Society is capable of the largest relationship to the city-wide program of Methodism, and in reality may become the servant of every local church, in carrying forward the denominational interests into the growing territory of the city, into which territory members from the local churches are constantly moving. Also, in holding steadfast those locations where changing populations necessitate the change of programs from a self-supporting basis to those of a missionary character. It is no credit to any denomination to abandon its program in centers where the masses of people are still living and where the public schools are enlarging their equipments, by reason of the necessity for housing the larger families of our foreign-speaking groups. If America is to be saved, it must be through the moral and spiritual training of these children of the foreign-born who now crowd into our schools and require at our hands a common education with our own children. Under the heading "Detroit Seen as Alien City Fifty Years Hence," the Board of Health weekly report for January, 1924, reads, "Detroit as a city has one of the highest birth rates in the country. While it is true that twenty-five or fifty years from now most of the descendants of present day foreign-born will themselves be good American citizens, it nevertheless remains true that unless the American-born whites take it upon themselves to increase more rapidly, they are in danger of being lost sight of eventually." There is an annual increase in Italian families of 6.8 per cent; Polish 5.1; Austrian 4.5; Greeks 4.1; Russian 3.2; Belgian 3.0; American 1.2.

Methodism's Challenge and Opportunity

It is to this cosmopolitan, "city-wide parish," that Methodism owes a large consideration, and especially in view of the fact that for the large part this population is unchurched and unshepherded. It is needless to say that this field will have lim-

ited attention unless it becomes the direct responsibility of some definite organization. In Detroit it has become the responsible task of the City Society. The Superintendent of the Methodist Union of Greater Detroit is the appointed pastor in charge of this city-wide parish. Its Executive Board meets each month in the capacity of an official board. At this meeting every detail of business is given attention in the same fashion that an official board of a local society gives to the immediate interests requiring its attention. This Executive Committee consists of a President, Vice-President, Secretary, Treasurer, nine trustees (laymen), nine stewards (ministers) and the chairmen of six committees—Finance, Fellowship, Missions, Church Extension, Real Estate and Goodwill Industries. Its Board of Management meets quarterly in the capacity of a quarterly conference and is composed of the Executive Committee of the City Society, the pastors of all local churches within the membership of the City Society, and laymen representing each of the local churches. These laymen are chosen by their local church quarterly conference. One from each board representing a voting capacity is elected, and a reserve who votes in the absence of the first named representative. It is needless to suggest the functions of this official group, so well known is it to those acquainted with the working of our Methodist polity. Suffice it to say that in line with every requirement of our Methodist polity, the administrative authority is in the hands of the accredited officials, and at the same time the program committed to the appointed pastor in charge.

The Detroit City-wide Parish of All Nations includes a paid staff of twenty-six paid workers, seven established church centers, representing property valued at a quarter of a million dollars, is in the care of the trustees of the City Society. Four missions have been extended into unchurched areas among the foreign and Negro groups, and nearly a dozen church extension projects among English-speaking constituencies, not represented in the valuation of this missionary property, are being directed by the district superintendent, and the cooperating Committee of the City Society. It will be seen at once that the City Society has a distinctly missionary and church extension task, and the developing size of the work may be estimated in the simple statement that the past quarter showed an attendance of over forty-seven thousand men, women, and children in the various classes which the program comprehends.

Over Thirty Nationalities Were Listed

The program has a four-fold character. Religious services follow the usual church lines so well known to Methodist leaders; industrial classes include various activities such as sewing, cooking and manual training; educational classes include language schools, dramatic groups, clubs and lodges. Social service includes clinics, relief and employment. The City-wide Parish staff is a unit. The workers from the several fields meet to-

gether for conference at least once a month. Reports are made monthly. A religious work director instructs the entire staff in the developing city-wide religious educational program, and an effort is made to follow a uniform program, so far as this may be a possibility. The result is a comprehensive and constructive growth which may be tabulated and in its accumulative nature becomes the source of inspiration for the workers.

While the staff is a unit, the largest liberty is given in the working out the local situations. The administrative relationship is preserved as a Methodist unit. The associate pastors become responsible for the local staff activities in the local fields, and is in turn responsible to the Superintendent of the City Society, who is also the appointed pastor of the City-wide Parish of All Nations, and responsible for the entire program developing in the several fields. Quarterly conferences are held by the district superintendent, in those fields where official boards have been organized. The whole program seeks to develop as its ultimate goal in each center a self-supporting church with its members trained and educated in the work of conducting the activities of a Methodist society. Splendid progress has been made in five of the seven fields where large equipments are now located. Probably the most important phase of this city-wide program has yet to be indicated. The paid staff represents workers supported by several organizations. Besides the workers furnished by the Board of Home Missions and Church Extension of Philadelphia, the Woman's Home Missionary Society furnishes five language and race workers, the Deaconess Board furnishes seven of the trained staff workers. This plan prevents any duplication throughout the city along missionary lines. It makes Methodism a missionary brotherhood in this common task. It brings to every missionary staff worker a fellowship and companionship that cannot be denied, and by the massing of the workers and the representatives of the various nationalities and Negro groups in our City Society rallies and banquets, it makes possible a demonstration of the work that is being done. In conclusion, it is the beginning of that fellowship of the races and the nations which Bishop Williams of Michigan, so greatly beloved and missed, was prone to call the hope of the world and the assurance of a new world brotherhood.

THE STRANGER WITHIN OUR GATES

Rev. Frank L. Anderson

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Professor J. Arthur Thomson in his illuminating volume "The Control of Life" tells us that there are three fates, heredity, environment, and function. Without using too scientific terms we may think of heredity as the capacity bequeathed by parents to children; environment as "the social heritage which is registered in institutions and traditions, literature and art." It is not what we are born with, but what we are born into. Function is the activity of the organism. It is the use that is made of the talents it gets, one from behind and the other from before. It is something that cannot be very well foretold. The eminent scientist remarks, "It is easier to predict the movements of a comet than those of a cat." In the study of any social problem such as the one before us, all of these factors must be considered in relation to one another and not isolated from one another.

Professor Albert Léon Guérard in his very suggestive discussion on the "French Civilization" states that:

> No revolution, no conquest, will ever compare in importance with the discovery of fire, the invention of printing, or the revelation of Jesus.

Here is another viewpoint for the study of our social problem. We have, as it were, the analysis of the social heritage into the economic, the intellectual or perhaps the cultural, and the religious or spiritual. When we "see life steadily and see it whole" we do not separate the one interest from the other and discuss the economic man, the intellectual, or the religious man as three separate, distinct, unrelated entities.

We shall make still another introductory observation. So far we have made a cross-section of man. But the men of to-day have their roots in the distant past. The civilizations of to-day, including the European and American, are in a very real sense all very ancient. In the Preface to Volume One of the Cambridge Ancient History, the Editors say:

> The history of Europe begins outside Europe. Its civilization is so deeply indebted to the older civilizations of Egypt and South-western Asia that for the study of its growth the early history of those lands is more important than the barbarous life which Celts, Germans, and others lived within the limits of Europe. Europeans who wish to follow the history of their own development from its origins must first of all become acquainted with the civilizations of Egyptians, Sumerians, Hittite, Semitic and other peoples of North-eastern Africa and South-western Asia.

Join this statement with what we find in the last edition of Keane's Man: Past and Present, in the following words:

> From the time of this dawning of the Age of Metals, the inhabitants of the Nile Valley, of Crete, of Cyprus and of the mainland of Greece

freely exchanged their products. . . . Gradually Egeo-Mykenæan civilization extended from Crete and the Greek lands to the West, influencing Sicily directly, and leaving distinct traces in Southern Italy, Sardinia and the Iberian peninsula, while Iberia in its turn contributed to the development of Western Gaul and the British Isles.

In these days of fear of the people of the Mediterranean areas and enthusiasm for those of Western and Northwestern Europe it takes some courage to remind ourselves that some good has come to the world out of that Nazareth. Professor J. L. Myres of Oxord speaks of the Greeks as "magnificent mongrels" and Dean Inge is scientific enough to speak of them as "a nation of splendid mongrels." It takes some courage these days to say a word in behalf of mongrels of whom one writer has said, "Nature suffers no mongrel to live."

As we approach our own social problem we can find invaluable help if we permit the history of human civilization to help in our enlightenment. That history turns our minds to the Mediterranean peoples as the dominant force in the making of the Western civilization. The Renaissance had its birthplace in the Mediterranean area. Italy was the mother and Greece was the father. Of that great turning point in the history of the world it has been well said by the French historian already quoted:

> The Renaissance . . . made modern civilization, in the main, much more Græco-Latin than Teutonic.

The stranger who comes to our shores is a resultant of all these forces that have been mentioned, individual, social and historical. He is a part not only of all that he has met but also of all that his ancestors met in their long, steady evolution from the distant past into the civilization of the twentieth century. If we are to work for him we must work with this "heir of all the ages" "dwelling in the foremost ranks of time." We shall succeed neither in our Christianization nor in our Americanization if we do not build on this solid foundation. Whatever I shall say with reference to the subject in a more specific and practical way will be based on the foundation already laid.

I. We are now ready to consider the American environment into which the stranger comes and into which he may be fitted. Dr. J. McKeen Cattell, the new president of the American Association for the Advancement of Science, as reported in Science-Supplement, January 25, 1924, said at the Cincinnati meeting:

> Darwin and Lincoln were born on the same day. If the two infants had been exchanged there would have been no Darwin and no Lincoln. What a man can do is determined by his native equipment, what he does is determined by the circumstances of his life (p. XXIV).

Will you join this to the report of David Starr Jordan's address before the National Education Association, July, 1923, as reported in the Proceedings:

> In an address ten years ago on "The Making of Darwin" I asserted that three things were necessary to this end: first, the right kind of germ

plasm . . .; second, contact with nature at first hand; and, third, the presence of a sympathetic guide. In Darwin's case the material was of the best the centuries offer; in due time, also, the young naturalist wandered among the hills and fens of Cambridgeshire, collecting beetles and observing everything; and finally, as he says, he "walked with Henslow," the spirit of the great botanist kindling his own (p. 668).

The discussions of the immigrant that attract the major attention in America center in the germ plasm. Blood figures in a way that rather causes multitudes to minimize the environment. There is a sort of renaissance of predestination in another form. To-day it is "biological predestination," to use Benjamin Kidd's words. It is especially true of those who have blue eyes and light hair. Why can't the world to-day avoid "the falsehood of extremes"? Why can't we be scientific in an age of science? Students of immigration should ever keep before them the great comprehensive statement of that great biologist, Professor E. G. Conklin:

> Neither environment nor heredity is all-important, but both are necessary to development. The germ cells with all their inherent possibilities would forever remain germ cells were it not for environmental stimuli (*Heredity and Environment,* p. 314).

Again he says in the same volume:

> To a large extent our habits, words, thoughts; our aspirations, ideals, satisfactions; our responsibility, morality, religion, are the results of environment and education of our early years (p. 474).

The native Americans are not responsible for the heredity of the immigrant; they are responsible for the environment into which the stranger comes. We should confess our sins, and repent of them in sack cloth and ashes and quit for a while this mean, unjust habit of laying all our sins upon those whose early life was spent in other lands where life was narrow and confined; where the opportunities were few for the realization of the desires of their hearts for a larger life.

The foreigner who has been admitted in accordance with the laws of the United States is made to feel increasingly that he is a liability, that he is the main cause of any moral breakdown that may be discovered in our body politic. The ignorance, the crime, the anarchy or lawlessness in our national life are laid very largely at the door of the stranger within our gates. One writer tells us that there is a general decay in our morals. He refers to his observations of young people whose ancestors signed the Declaration of Independence "acting like drunkards and prostitutes." He charges all this degeneration to the immigrants "whose origin was in heaven knows not what gutter." (Referred to and quoted in Conklin, "The Direction of Human Evolution," p. 151.)

Before charging the immigrant as a superior crime factor we should ask whether or no the charges are false or true as far as America is concerned. Then we should discover whether or no the criminality is encouraged or retarded by the new environment. We should face the facts as to characteristic group

crimes, that is, discover what crimes the several racial groups are guilty of. Then, again, we should find out how many crimes are due to ignorance on the part of the stranger, and how many may be charged against lack of caution in arresting the stranger as compared with arresting a native who understands our laws and ordinances and who may be able to make known to the community and over-readiness to charge men with crime. We need be more cautious about making sweeping statements on this great question. At least we should ask ourselves how far we are responsible for the creation of conditions that help crime. Where do the immigrants live? What kind of houses do they occupy? Do our city fathers pay as much attention to the poorer sections where the immigrants live as to the better environment in which the more prosperous native may live? Then, again, we find millions of the immigrants in mining. We need not dwell long on the interest shown these workers in such matters as housing, sanitation, and recreation. These are environments for which America must be held responsible. Let us face our task while we ask the stranger to live a decent, helpful life under conditions that would drive many a descendant of Puritans into crime and even revolution.

Right here let me say that the immigrant gets his first lessons in Americanization in the factory, on the street, in the mine, or wherever he makes a living. An applicant for naturalization was asked in a court in Chicago what the constitution of the United States was. He quickly replied, "The Illinois Central." This we forget. It is the job that makes his first connection with our American institutions. It is there he gets his first lessons in American life and practice. We may tell him about Washington and Lincoln all we please. He may know more about real suffering for liberty in his own homeland than his teacher or lecturer ever knew. He has come out of a country where he could not have the liberty he was entitled to. But he judges the land of Washington and Lincoln by the Americans—if he ever meets them—who are responsible for some of the conditions under which he makes his living. Before he left Europe, America was an ideal; when he meets his first foreman in the shop he may begin to question the reality of his idealism.

There is another element in the environment that should be sympathetically considered by all who in any way would help the stranger. It is the immigrant's family. It has well been said that the mature man or woman who comes to our shores is not the problem most difficult to solve. It is the children of the immigrant who create the greater difficulty. The unity of the home is basic in all life. But the immigrant has a peculiar problem. The parents can never become thoroughly Americanized except in spirit. I am thinking of the vast majority of them. They can not get the language perfectly; they can not gracefully conform to American ways in a manner that does not at once put them down as strangers from some other land. They think often of their past and their minds turn to

scenes in the old homeland. We Americans thoughtlessly admonish them to forget it all, thus failing to apply the Golden Rule. The children, on the other hand, have little to remember of the home of their parents, even if they came to America as children of immigrants. Their minds are absorbed by the new world into which their young lives have been brought. They think of America. They are happy in America. They readily learn the language and the customs of our land. In a few years they speak and act like the children of the native parents. The children rather look down upon the parents; they half apologize for their ways and are inclined to regard them as inferior in intelligence to themselves or to the native parents. The parents see their children taking on American ways and gradually feel that the gulf is widening between offspring and parents. The children do not render the same obedience; the parents know that they are losing the respect of those whom they love. The home is not as congenial to the children. There is a strangeness growing in the family circle. The children eat and sleep at home; they do not *live* there.

Many a foreigner has grown suspicious and even antagonistic against America because of this cleavage in the home. The criminal in the racial group in America is the child of immigrant parents, rather than the parents themselves.

Right here the overzealous Americanization worker or writer often steps in on the side of the child and so aggravates the situation. He should urge the children not to minimize their parents' old world ways, their language and customs. The child should be urged to learn, or at least not to forget nor underestimate, the language so loved by the parents. That home is at stake. If it breaks neither the members nor the American community are profited by the tragedy. Fortunately there are American environments that help to maintain the cordial unity of the immigrant's home and so help to fit it into the new American environment.

This analysis of the environment is incomplete. It is hoped however that it may be suggestive. The greatest service the Christian Church that expresses the freedom of our American life can render the stranger lies in its impact upon the community of immigrants as a whole. This impact must affect the economic and social conditions under which the man from Europe tries to live and improve his economic, social, and educational standards, especially for his children. The Christianization and Americanization must be made through those ambitions of the newcomer that affect his life physically, culturally and religiously. The Church should not postpone action till other forces have had their inning. The early years of his American experience are the plastic years. What the Church would do it should do quickly. There should be no doubt in the mind of him who is taking his first lessons in the school of American life as to what is the attitude of the free churches in this free land toward social conditions that discriminate against the weak

and those unfamiliar with our ways. The Church must help the immigrant to see that America is different from Europe in the things that made him come to our shores. The Church must in a sense live within, share, help in the solution of the problems of the immigrant community as a whole.

II. We shall now attend to the approach to the foreigner in securing his cooperation in the task of Christianization and Americanization. Professor George Burton Adams in his *Civilization During the Middle Ages* discusses in the opening pages the Roman method of handling her provinces. He says:

> She made no conscious attempt anywhere to Romanize the provincials, nor any use of violent methods to mould them into a common race; but she thoroughly convinced them by reasonable evidence, by its constant presence and beneficial results, of the superiority of her civilization to theirs (p. 22, Edition of 1894).

As a result, to quote the same author:

> Gaul, Spain, and Africa have all been called more Roman than Rome itself.

And, again, he says:

> Gaul furnished some of the most celebrated grammarians of the Latin language, and that distinguished Spanish family must not be forgotten which gave the two Senecas and Lucan to Latin literature, and the proconsul Gallio to Christian history (p. 23).

It is just possible that the immigrant in America may interpret or reinterpret America in a way that is nearer her true spirit than the native may be able to do. The native has grown so accustomed to America that he may not understand her, while the foreigner who has had another experience elsewhere may be able to understand what is distinctive in American life more sympathetically and more scientifically than those who have not lived in another land. Rome secured her ends, not by compulsion, but by education, by experience, by participation, and cooperation. Then, again, Rome did not suppress the people in the provinces; she gave them an opportunity to live their own life in the more favorable opportunity.

Modern European nations have tried the method of force—and have made a miserable failure. France, however, won the people of Alsace-Lorraine with about 90 per cent German blood, into the truest loyalty to France during and following the days of the French Revolution. She did not compel; she merely gave the people a great opportunity.

To bring about the right sort of unity in America the native should cease to flaunt his sense of superiority to the nations whose representatives come to our shores. We Americans should exercise the Christian virtue of humility more vigorously than we have been in the habit of doing. However, this American art of depreciating the foreigner is not a result of the inventiveness of the American mind. The struggle to maintain purity of blood is not among the new problems of humanity growing out of higher civilizations. That, too, is as ancient as

the fine art of being a snob. Aristophanes has a line that reads something like this:

> Once a Carian and a slave, may there be nobly born and free;
> Plume himself on his descent and hatch a proper pedigree.
> Botsford, *A Source Book of Ancient History*, p. 230.

The historian has again and again humbled our pride when it comes to the problem of our racial pedigree. He will tell us that there are no pure blooded people in the world. He will also tell us that no people living in isolation has ever attained greatness. To-day we hear much about the virtues of the old immigration as compared with the new. The historian will remind us what our grandparents said about the old immigration when it was new. We should remember that it was a great Pole who came to America to help us fight a Teuton, George the Third. In the forties we had a party in America that had for its objective the overthrowing of the political influence of the immigrant. Those immigrants all belonged to the canonized old immigration of to-day. Distance lends enchantment.

We read in a magazine of a few months ago that the development of nationality and self-government in Europe was based on "homogeneity of population." The application is then made to America. The "vast masses of alien stocks" destroy the homogeneity of the American people and so destroy "the basic principle upon which the spirit of nationality rests." (The World's Work, December, 1923.) Surely we need the historian to show us that there is not a homogeneous people in all Europe. Every great people in the world is a mass of various people mixed in blood and mixed as to sources whence came their civilization. France and Great Britain are capital examples. They are both the resultants of the Nordics, Alpines, and Mediterraneans. Clémenceau has the blood of the Huns of the fifth century in his veins. During the Great War he is reported as saying that he was a Hun fighting the Huns. Professor Conklin says, "Mankind is a hopelessly mongrel species." (*The Direction of Human Evolution*, p. 138.) Again he says:

> Strictly speaking, there are no "pure" lines in any human group. If so called "pure" English, Irish, Scotch, Dutch, German, Russian, French, Spanish, or Italian lines are traced back only a few generations they are found to include many foreign strains, and this is especially true of American families, even those of purest blood (p. 47).

The question of race superiority or inferiority demands a word. No race is superior to other races in all the points coveted by man. Then every race may have points of superiority over any other race. Professor F. H. Giddings in his valuable contribution to the understanding of the problem of the immigrant as he may affect our national culture and temper after the assimilation of our racial groups has progressed further, makes the following statements:

> The Mediterranean stocks are emotionally quick, easily excited, and as

easily quieted. The Baltic people are slower to awaken, but their feelings once roused are persistent. The Alpine stocks, differing from both the Mediterranean and the Baltic, are slow, contemplative, and tender-hearted.

After this analysis of the characteristics of these three races he makes the following remarks:

So far, then, as the fundamental qualities of mind are concerned, no harm can come to us through the infusing of a larger measure of Mediterranean and Alpine blood. It will soften the emotional nature, it will quicken the poetic and artistic nature. We shall be a more versatile, a more plastic people; gentler in our thoughts and feelings because of the Alpine strain, livelier and brighter, with a higher power to enjoy the beautiful things of life, because of the Celtic and the Latin blood. And probably through the commingling of bloods, we shall become more clearly and fearlessly rational; in a word, more scientific (*Descriptive and Historical Sociology,* p. 206).

We, as patriots and Christians, must lead in helping the American people to realize that race rivalry and race antagonism cannot commend themselves to the scientific mind any more than to the Christian conscience. We must put our selection or rejection on another basis than that of race. We must make it an individual matter. A bad Nordic is just as good as a bad Alpine or Mediterranean. Exclude him. A good Alpine or a good Mediterranean may be just as good as a good Nordic. Encourage him to come if he can make his contribution. But they are all here now. Let us cease gendering racial antagonism. We stab ourselves when we do so. Let us ask any man of whatever race in America not to give up his culture, but contribute it to the larger and fuller life of America. We should not urge the stranger to give up what is precious to him. We should encourage him to contribute it to our American life. We should take him into our partnership in the making of a great Republic. When Christians do this, and never before, can they make a contribution to the deeper and freer life of the Spirit among the millions whose birthplace was in old Europe. When Americanization workers do this, they will do their part to help the new American to fit into the America of to-day and to-morrow. It may be great to be a descendant of the America that was; it is perhaps far more important to be an ancestor of the America that is to be. Every racial group has its contribution to make, every people is the Messiah of some great idea that will help to make the whole world a brotherhood under the Fatherhood of God interpreted by Jesus Christ.

THE ORGANIZED CITY SOCIETY, HISTORY, DEVELOPMENT AND WORK

WATSON S. MOORE

President New York City Society of the Methodist Episcopal Church

In the archives of the Society is a constitution of The New York Sunday School and Missionary Society, bearing the date 1838—born like most every Christian church is born—in a Sunday school and by it every church lives, without it the church's days are numbered, showing that the existence of the Society and its predecessors dates back for a period of at least 86 years. The Society was incorporated by special act of the New York Legislature in 1886, and under various amendments, chiefly for the purpose of change of name, has continued its work up to the present.

Much of the history in this paper I owe to Dr. Robinson—our executive secretary. What is worth while and wise is his. What is incoherent and superficial is mine.

The chief features of the City Society's organization are that its government is lodged in a Board of Managers, of which every pastor of every Methodist Episcopal Church in its territory shall be a member, and at least one layman elected by the Quarterly Conference. In addition, forty members of the Board are elected at large, to give the Society the advantage of the surplus of the strong lay leadership which exists in larger numbers in some churches than in others. The resident bishop of the Area, is, by virtue of his office, the first vice-president of the Society, and the district superintendents are also vice-presidents by virtue of their offices. The Board of Managers is fully responsible for the direction and control of the Society's policy and work. The Constitution is especially careful to lodge the appropriation-making power with this Board. For purposes of administrative efficiency, the Board of Managers has an Executive Committee composed of all the officers of the Society and twenty members elected by the Board. This Committee has jurisdiction in the interim of the Board meetings and meets once a month, while the Board of Managers meets every two months.

The authority in the administration of the real estate owned by the Society is vested, according to the Charter, in a Board of fifteen trustees. These trustees are elected at the annual meeting of the Society in classes of four each, with three members ex officio, namely, the resident bishop, the president and the treasurer, by virtue of these offices. The trustees make report of all their actions to the Board of Managers, turn over to the treasurer of the Society the proceeds of all transactions and have no purpose to serve except that of the whole Society,

which is "to promote and aid Sunday schools, missions, churches and other Christian agencies and institutions, and in general, to advance the interest of the Methodist Episcopal Church in the present city of New York and vicinity."

Under this organization and with this purpose during this period of nearly a century, the Society has been administering its stewardship according to the best wisdom of a body of men thoroughly representative of Methodism in this city. These activities have come to fall more or less into three classifications: First, Conservation; Second, Extension; and Third, Adaptation.

Conservation

For more than half a century population movements have created untoward local conditions in sections of our city which have forced churches out of existence for lack of sufficient support to carry on their ministries. The City Society has made itself available for the help of such cases by relating the strength of a united Methodism to the weakness of any such local church. Because it was unable to do everything that ought to be done, it was obliged to safeguard what it did do by the most secure business methods. Therefore, the policy was developed that when a local church could no longer maintain itself without jeopardizing its property, the Society would, upon application from the local church, accept the titles to the property and assume its financial obligations and carry forward, with the aid of missionary appropriations, just as long as the merit of the work of the church would justify the expenditure of the money, and just as long as the resources of Methodism were adequate to maintain its work.

A distinction between the money transactions involved in maintaining the work and those involved in handling the property has always been kept in mind, so that the Society has kept distinct at all times the equity and value represented in church real estate and the monies expended for current expenses.

During the history of the Society 22 churches have transferred their properties to the Society when they could no longer finance their work. Few members usually abstracted last bit of life before surrender and property value greatly depreciated. Taking these churches altogether and computing the number of years that each church was kept open after it had been transferred to the City Society, we find that the 22 churches have added to their life an aggregate of 245 years. This means that the usefulness of these 22 churches was extended under the care of the Society for an average of 11 years each (some worth it—some not) beyond the date when otherwise they would have been obliged to close their doors or have altogether extinguished their equity from the ownership and control of Methodism.

Eight have died—fourteen still live—several are enjoying a decidedly healthy resurrection—five due particularly to Centenary aid.

Thirty-eight churches have been founded by the Society.

Of these churches, 12 belong to the New York East Conference and 26 belong to the New York Conference.

One of the most embarrassing features of our City Society work is trying to do efficient business under the jurisdiction of two conferences. More difficult even than serving God and Mammon—although at present time there is delightful cooperation with the district superintendents of each conference.

It is the established policy of the Society to hasten the day when all assisted churches may come to self-support.

The financial obligations assumed in the form of mortgages already existing and purchase-money mortgages and mortgages placed for the purpose of building enlarging or improving other properties, make up the large total of $863,280—small for New York but large for this Society—which is listed in the amount of mortgages payable in the Treasurer's Report of December 21, 1922. During the past ten years this amount has never been less than $500,000 in spite of very large reductions of certain mortgages, our increased property commitments having a commensurate increase in the amount of our obligations. The amount of mortgage interest alone is a very large amount. It will be seen, therefore, that by means of the Society, the credit of the whole denomination as a unit is made available for each individual church. It is increasingly difficult, if not impossible, for a local church in New York City, to secure a mortgage loan on its property for a sum commensurate with its real estate valuation, without the assistance or endorsement of some connectional organization. Indeed, the difficulty of the connectional organizations in securing such a loan is not a small matter.

Dr. Robinson says: "From a very careful reading of the past history, not contemporary history, of New York Methodism, if there be any 'peril' at all, it appears to come *not* from the organization or work of the City Society, but from the tendency of individualism and provincialism on the part of individual pastors of churches. The pages in the memory of men now living which are spotted and blurred with records of baseless and fruitless contentions over minor matters, constitute a record that all would fain erase. The chariot wheels of connectionalism and cooperation still drive heavily, notwithstanding the fact that we are immensely farther ahead in this respect than ever before. The spirit of tolerance and patience and constructive thinking is essential if a united church is to efficiently cope with the evils of this great metropolis. In the presence of a record so magnificent and a problem so overwhelming and critical, the appeal of the hour is for the most powerful and united effort of all the elements of our City Methodism, which by the grace and help of our Heavenly Father will make us able to carry out our share of His problem in evangelizing this city."

We cannot expect absolute unity, with such diverse interests but if you get reasonable unity you can start something and "put it over."

A great peril of the City Society is too little initiative and

too little in developing initiative in the individual elders—pastors and churches. An idea starts with an individual—an organization simply gets behind the idea and if both "hang to it" something will be born.

Societies—even City Societies are often guilty of homicide, as to ideas. The job of the City Society is for them to have their hands on the city situation in such a masterly way as to have the effect upon the churches of "hands off" except to help.

There must be more than usual efficiency in work of City Society officials—interlocked with more than usual self abasement—to make it really effective.

As president of our New York City Society, I am utterly useless if I do not lift up Dr. Robinson, our executive secretary, and he is behind in his opportunity if he does not lift the brethren. Dr. Robinson and I do not always see eye to eye, but nevertheless we work shoulder to shoulder.

We are all on speaking terms. Our Methodist system is militaristic in polity (with slight Democratic checks, all howling at General Conference). This militaristic polity is in interest of getting things done and it works and only works as the officiary are not arbitrary but reasonable and helpful in administration. The higher the official the more humble and wise he has to be to get things done and get them done right.

I believe greater spirit of unity prevails amongst the brethren than for a long while—*but there is a unity among the dead.*

Foch said, it was not only union of effort which won the war but unity of feeling. We have the unity of struggling together, for a larger place for Methodism in New York City.

Twelve Methodist churches in Manhattan and Bronx have gone out of business in the last ten years. Five of these arranged for their own funerals.

There is not one new English speaking Methodist Church built in Manhattan and the Bronx in ten years. I have the nerve to come here and tell you how to do it. That's New York.

There is one burned church being rebuilt and one English speaking church that has moved to new location—now building.

The home missionary chapter for last five years in New York is a more cheering chapter.

The City Society under the very vigorous leadership of Dr. Robinson got a small English speaking congregation to surrender a large church to the Italian work on the upper West Side. The work was substantially assisted by the Board of Home Missions—one of these twelve has had a glorious resurrection—previously referred to—in what is now an Italian District—consisting of 145,000 Italians. It is open 7 days in week with 40 different activities. It opens in the morning with a day nursery (bought by Board of Home Missions) worked to capacity and ends at 10 P. M. with meeting of push cart men. How many members?—330; How many active?—330; if they're not active they put 'em out, answers pastor of the church.

Mark Anthony teaches a class in Civics—20,000 attendance

monthly. At 2:30 Sunday afternoon the largest Sunday school in New York, Manhattan and Bronx proper, assembling in this church—1,000 to 1,200 Italian children. The school is just two years old.

The pastor of this church, Dr. Riggio, is so industrious he would wear the life out of Garibaldi or Mussolini. His Scotch wife cannot be outclassed as a woman worker or administrator in our entire connection. We get also here the services of their six splendid children.

He preaches outdoors, in season, to large crowds. In connection with this is a fresh air work which gave a seashore outing to 650 Italian mothers and their children in 1923, who were taught clean living, clean thinking, through the power of God and His Word.

This is all kept going by the Centenary.

The First Japanese Church of New York for ten years worshiped in a rear room of Grace Church, in 1923 a four-story house was purchased at the cost of $38,000 (with the assistance of the Board of Home Missions).

There are club rooms on the first floor; chapel on the second floor; third and fourth floors are a residence for the pastor's family and a dormitory for 25 to 30 young men.

The Japanese pay their running expenses and have assumed half of the capital investment.

The Church of All Nations, in the lower Bowery district, in 1913 was required to carry forward its work under the handicap of tumble-down buildings and wretched conditions, so wretched indeed that the roof over the main assembly hall collapsed in the summer of 1921. In the place of this property we now have the largest and best equipped church and settlement property for an immigrant community that exists anywhere in our country. More than $400,000 ($250,000 furnished by Board of Home Missions) has been expended in bringing this property to completion. (We borrowed $200,000 from the bank headed by Presbyterians.)

This is a perfect hive of activity all the way from the $25,000 swimming pool in the basement to the playground on the roof.

Church of All Nations Program

1. Prayer Meeting (everything stops for this hour).
2. Six Language Services (English, Russian, Italian, Czecho-Slovak, Hungarian).
3. Four Sunday Schools (300 attendance), (Italian-English, Chinese-English Children, Chinese-English Adults, Russian Adults).
4. Nine English Classes (5 Russian, 2 Italian, 1 Chinese). ($550 for local work.) Subscribed by these poor people for work.

Motion Pictures 2 cents—500 to 1,200.

Epworth League—Italian, Russian Church.

5. Four Forums, 250-400 (Community, Boys, Russian Young People).
6. 15 Boys' Clubs (Italian, Chinese, Jewish).
7. 10 Girls' Clubs (Italian, Chinese, Jewish).
8. 2 Kindergartens (Italian, Chinese).
9. 3 Choirs (3 choirs, think of it), (Russian Adult, Russian Children and English).
10. 1 Chorus (Russian).
11. 2 Mothers' Clubs (Italian, Russian).
12. 1 Parents' Club (Russian).
13. 5 Outside connections (New York University, Cooper Union, National City Bank, Stuyvesant High School, Monies from Public School).
14. 1 Orchestra (Russian).
15. One Vocal Studio (Russian).

22,000 attendance January—5,000 a week.
4 workers from Columbia. Volunteer workers.

A colored church, which has agreed to raise $100,000 has $32,000 paid, and expects to have possession of its property in the fall. The Calvary Church, with its 3,500 members, moves to a new site.

St. Mark's Church has selected its Harlem site so that it may follow the migration of its people from the vicinity of the present church by purchasing the block bounded by 137th and 138th Streets between Edgecombe and St. Nicholas Avenues. This was accomplished by the aid of a Church Extension grant from the Board of Home Missions and Church Extension, through the City Society for $40,000. The church has subscribed $170,000 and expects to sell the present property for two hundred thousand dollars and build a church at the cost of $400,000.

Butler Memorial Church has hope of better days by the purchase of a new site 50 x 100 on East 222nd Street, West of Barnes Avenue.

Epworth Church long has been restricted to the degrading influence of a rented wreck of a frame building at 102nd Street and Grant Avenue, but is now full of hope as it looks forward to the building already planned and financed to be erected on its new site 100 x 101 on the easterly side of Morris Avenue, just south of 180th Street.

John Callahan is the evangelist of the religion of the heart. He is the bishop of the Tombs and the Bowery. The great meetings at Hadley Hall are a magnet for all our people.

There is in Union Methodist Church at 48th Street, a splendid plant, with Union Church Girls' Dormitory adjoining, which cost $86,000 of good Home Mission money, in the heart of the theater district.

It did have two large audiences on Sunday and did good work. The pastor is now transferred to Italy. We are now looking for a new Moses for this strategic spot. Anybody who wants a challenging job—challenge written all over it—show

yourself to Dr. Robinson. The Hittites, Canaanites, Israelites—people of every description are there.

Mott Avenue Church, five years ago, was on the list to be abandoned. By the aid of the Centenary, which put in $10,000, a basement, social rooms and a gymnasium were fixed up to do the work of the community. This last year the community raised $7,500 for all purposes.

The City Society purchased for community service for $195,000 by the assistance of Centenary the old historic Metropolitan Temple—where General Grant worshiped. There is not a piece of property bought in New York by missionary money, in the last five years, that is not worth more money.

We bought a four story house for community service and for the worship for Koreans with the assistance of the Centenary.

Park Avenue Church is located in the district of New York's four hundred. After a struggle the church is coming slowly back. Its property is now worth $650,000 (land value) and they are planning improvement with expectation of revenue for City Mission work. There will be a sixteen story building, including church.

With Centenary money—property on Broadway was purchased. This is the first piece of property ever owned by the Methodist Church on Broadway. There is a 200 foot front now valued at $200,000. We have now been offered, after only a year and a half, $300,000 for it. Upon which the projected church to be built will cost four million. This is to be financed by issue $2,000,000 first mortgage and $2,000,000 second mortgage bonds. The subscriptions are now being secured. The church is to seat 2,200 and there will be a community house.

Old John Street, mother church of them all, is 157 years old. It is the oldest Methodist church in the United States. It was put on its feet with $5,000 aid from the Centenary and funds from our own loyal group. It is now open seven days of the week. On Fridays 1,000 stenographers and working girls, under the supervision of Business Women's League, are entertained at lunch. Ninety-five per cent of them go to auditorium for the Gospel message. They go in relays of two and three (and they pay for their own lunch). Thursday noons strong preachers from leading denominations give their services free and preach to large audiences. The bishops, Dr. Fosdick, Cadman and all distinguished ministers of New York have spoken at these noon meetings. In our work there is the committee of 50, known as Centenary Committee made up of 25 laymen and 25 ministers.

The City is divided up into nine sections, a sub-committee for each section considers the need for that particular section and there is one committee for colored work. The chairman of each sectional committee constitutes the executive committee with bishops, elders and several at large. They consider the reports, sift them and report findings to general committee, who consider them and then recommend to the Society, which considers the report and acts for the Society and passes its recommendation on to the Home Board.

It works well and demonstrates not just a few can put a thing over.

The Centenary arrived just in time in New York—like Pershing in France. Dr. Burns might, with due reverence, say at the tomb of Barbara Heck, that great Methodist lay lady—"By Heck we are here!" The Methodist Centenary has turned the tide. It was a steadily sinking ship. There was a declining membership of 1,400 for ten years.

The morale of self-supporting churches is increased. Our churches are strongly manned. We are now laying foundations in these five years, which will begin to show increased membership from now on. Almost any plan will work, if the right man is chosen to lead and yet can work with others.

Dr. Robinson, our executive secretary, is one of the ablest administrators I ever came in contact with. He would have no trouble securing a position as an official in a bank or trust company—of at least five times his salary.

He has patience—a good disposition—industry and vision. He comes from New England where a dollar must go farther than in any other part of the country.

He needs relief from minor duties, so he can get on trail of more money, and he can have the time for development of policies and carry them forward, which a great city like New York needs and must have.

Our men work well together and attend to the work of the Society. I can't speak too highly of them.

We are losing men because of nothing to do but take collection and scratch around for enough to pay bills. The laity as a spiritual force must come back. They sit like dummies and listen, they can't grow if always silent. They must go out and work.

It is also a job to get laymen to work. It must be a worth while task. We must push and pull them and the Centenary has given us the opportunity.

Real religion and not ecclesiastic mechanics appeals to them. They will follow light and heat. The staff idea is going wrong if it takes the place of the laity. If we lose the power of public prayer on the part of the laity the loss of private prayer goes with it.

The women are studying the missionary work of the church. Only a few men know anything about it. But the Centenary has brought out something to study—What the church is doing and its world job.

There will be changes in plans and program at the General Conference. The pastors that have been elected ought to bring a greater enthusiasm. Surely we have learned something—how to do it better. Our church cannot go back, it must go on. Our spies have reported the cities can be taken, we have the same God who caused the walls of Jericho to fall down. We are able. Speak unto the children of Israel that they go forward.

"IS A PAID EXECUTIVE SECRETARY ESSENTIAL TO THE SUCCESS OF AN ORGANIZED CITY SOCIETY IN SMALLER CITIES?"

Rev. Daniel L. Marsh

Executive Secretary, Pittsburgh City Society of the Methodist Episcopal Church

First of all, please note the limiting words in the subject. The "paid" executive secretary is one who gives full time service to the work in contradistinction to the volunteer layman on one hand, and to pastor or district superintendent on the other who takes on the superintendency of a City Society as a sort of adjunct to his real job.

Again, we are talking about the organized City Society in *smaller* cities. According to the United States Census report, there are twenty-nine metropolitan centers; that is, cities having a population of two hundred thousand or more within their corporate limits, and being at the same time environed by more or less densely populated communities.

The Discipline advises that the communities contiguous to a larger city shall belong to the City Society of the larger city. Let me concrete it. Pittsburgh is a city with a population of a little less than a million within its corporate limits; but Allegheny County, which is properly the metropolitan district, has a population of about 1,300,000. Practically all of the denominational city societies and the Pittsburgh Council of the Churches of Christ embrace in their legal territory the whole of Allegheny County. This is essential for a two-fold reason. First: many of our people who depend upon the city for their livelihood live in the suburbs. To say that they who depend upon the city economically and who help to make the city what it is industrially and commercially owe nothing to the redemption of the city is a fiction that does not deceive even those who make use of it. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." Therefore, that the suburbanites may have a part in the missionary, charitable, philanthropic and social service work of the denomination in the city, we need an organized city society covering the city and its vicinity—in our case, the county.

Second: there are always new communities springing up in the neighborhood of a big city, but outside its corporate limits, as young trees are always springing up in the neighborhood of big trees, sometimes from their roots and sometimes from wind-blown seeds. Sometimes these communities are composed of a type of population that would be destitute of our evangel if we did not have a City Society to establish and carry on work among them. This is a missionary responsibility which Methodism dare not shirk if she is to remain true to her spiritual her-

itage. Sometimes the new community is composed of the kind of people who in a few years will be able not only to support their own church, but also to contribute largely to the world service program of the church; but unless we have a City Society to help Methodism into this modern Bethesda pool of community life during the troubling of its founding another denomination will step in ahead of us and we shall remain impotent and complaining on the shore for thirty and eight years to come.

But in these great metropolitan centers there are usually more than one of our districts. To illustrate, we have five districts in the Pittsburgh Conference, and all five of them come into Allegheny County—one in whole and the other four in part. It is utterly impossible to put on any great constructive program that rises to the comprehension of the task confronting Methodism in these metropolitan centers without such a coordinating and unifying agency as a City Society. That is a self-sufficient statement.

Moreover, you might as well expect an automobile to run itself through congested city streets as to expect a City Society in these larger cities to move successfully onward without an executive head giving it his full attention. Let me illustrate on the low plane of money-getting. The Methodist Episcopal Church Union of Pittsburgh was organized in 1880. After twenty-nine years of existence without a man devoting his whole time to it, the budget for 1899 was $3,082. Ten years later, or in 1909, a superintendent was secured to give all his time to the administrative work of the Union. When that good and great man, after four years of labor, laid the burdens of office down, due to broken health, the budget had climbed to $28,-318.57. It was my honor to be elected his successor. Last Fall I completed my tenth year in the work, and our receipts last year were $173,534. You will not misunderstand me. I have made these comparisons only for the sake of concrete illustration. What I am trying to say is that a full-time paid executive secretary, or superintendent, is essential to the success of a City Society in these larger cities. The work is so vast, the place is so important, that the biggest and best men to be found should be put into these executive positions, regardless of the salaries that have to be paid. They must be men of vision, vigor and versatility. The City Society which allows its superintendency to be prostituted to make a place for a man whose sole qualification is that he is the favorite of some bishop or cabinet deserves the defeat it is bound to meet.

Keeping in mind, then, these two qualifications of the subject, namely, first, that we are to talk of the paid full-time executive secretary, and second, that we are to think only of the smaller cities, I turn to a discussion of the question: "Is a Paid Executive Secretary Essential to the Success of an Organized City Society in Smaller Cities?"

In an attempt to discover whether the Church, generally speaking, had its mind made up on this subject, I wrote to fifty-

three men in as many different cities in the United States, asking them the question which constitutes the subject of this paper. Of the fifty-three men so addressed, fifty-one replied. Of these 51 men, 17 live in metropolitan centers and 34 in the smaller cities, elastic as that term may be. Thirty are district superintendents and 21 hold pastorates or other positions. What do they say in answer to the question: "Is a Paid Executive Secretary Essential to the Success of an Organized City Society in Smaller Cities?" Twenty-four say, Yes; 27 say No. Of the 24 who say Yes, 10 live in metropolitan centers, and 14 in smaller cities. Of the 27 who say No, 7 live in metropolitan centers, and 20 in smaller cities. Of the 24 who say Yes, 11 are district superintendents. Of the 27 who say No, 19 are district superintendents.

Thus it will be seen that there is no consensus of opinion in the Church on this question. This lack of agreement is the more striking by contrast with the fact that every one of these men, either by direct statement or by inference, indicates that he considers a paid executive secretary essential to the success of a City Society in a larger city.

I believe that there is sound reason for this fluid opinion concerning a full-time executive secretary for the work in smaller cities—and the reason is three-fold.

(1) There are so many different kinds of smaller cities. They differ in size from a few thousand to 199,000. They differ in character from a county-seat or a college town to a mining or mill town. Some have four or five Methodist churches, and others forty or fifty. Some cities are new and some are old. Some are largely American and some are largely foreign. Some are units and some are aggregations.

(2) A "City Society" means one thing to one person and another thing to another person. Some think of a "City Society" as merely a social club, where a select mutual admiration society gets together for dinner once or twice a year. Others think of a "City Society" as nothing more than a city rescue mission of the traditional sort. To still others, a "City Society's" work begins and ends with church extension.

(3) A still further explanation of the diversity of opinion on the subject is found in the weak and sporadic efforts that have been made in some of our cities. A city of four or five or of forty or fifty churches has been alarmed and aroused to undertake some effort to create a spirit of oneness among the churches of the city, to get churches to overcome the prevalent curse of parochial selfishness, and in an attempt to do this they have organized what they have called a City Society. Probably they did not organize it along standard lines; maybe they put in charge some man who had been strong in the church, but who had served his day and generation until no good church would have him any more; maybe they put in a retiring district superintendent in the old days when there was a time limit on the office; maybe they thought they would get a secretary for as

little money as possible, and so they got an extremely inefficient man. Oh, there may be any one of a hundred different explanations of it; but whatever the explanation, they made an attempt at having a City Society with a paid executive secretary and the thing petered out. To organize a City Society and then put an inefficient man in charge is like having an automobile and placing it in charge of a man who knows nothing about the automobile. He may get along with it all right for awhile, but its gears are likely to be stripped, or it is likely to bang into a telephone pole, or to run over a policeman, before he goes very far with it. So there are some folks who have no confidence in an organized City Society with a paid executive secretary because they have tried it out under very inauspicious circumstances.

Thus it is easy enough to account for the fact that the Church does not have its mind made up on this question. What then shall be my answer to the question: "Is a Paid Executive Secretary Essential to the Success of an Organized City Society in Smaller Cities?"

Let me attempt to answer it by making the following observations.

First. It depends upon the city. If there are churches enough to warrant it, and they are willing to pay the price, and the city presents responsibilities of service which must be borne by the denomination as a whole and opportunities of development for the denomination as a whole, then by all means there should be an organized City Society with a full-time paid executive secretary. If the city has a foreign population, or if it is made up of industrial aggregations, or if it is growing sufficiently rapidly to make necessary a changing program of the church to meet changing conditions, or if it is composed of more than one superintendent's district, the denomination can attack the problem successfully only by this method. But in order to make it a success the churches must be willing to see beyond the rim of their town parish interests. They must be willing to provide funds for the work. To ask the question whether an executive officer is essential to the success of such a society is to answer it. Personality is forever the important factor. Nothing runs right without a person at its head. The universe is not left to run itself; but a Person called God is responsible for it. A person is essential to the success of a government, an industrial concern, a bank, a farm, a locomotive, a school—anything you can think of. In this day you cannot get an efficient executive of anything for nothing. But since an executive secretary is essential to the success of a City Society anywhere, therefore a paid executive secretary is essential to the success of a City Society in a smaller city. If a paid executive secretary is placed in charge of the City Society, he should be the very best specialist in this field that can be gotten anywhere. Many of the preachers who replied to my inquiry and who opposed the employing of a paid executive secretary gave as their objection the fact that it would add to the "overhead." "Overhead" is one

of the words that is being overworked just now. I suggest that the church press announce the fashion in words for different seasons and years just as women's magazines announce the fashion in clothes; for we are all prone to clothe our thoughts in a particular style of words. Now that "function" has grown threadbare and gone out of style, we are to wear "overhead." And so some folks are afraid of the overhead expense. There sometimes is an economy that is unpardonable extravagance, and sometimes that which is labeled as extravagant overhead is in very truth scientific economy. This is the first form of my answer: that where conditions warrant it a full-time paid executive secretary should be put on the job.

Second. Where the conditions are not as outlined above, then it is as foolish to build up the machinery and go to the expense of establishing an office and paying a secretary as it would be to hire a chauffeur and buy gas to operate a wheelbarrow. In smaller cities not meeting the conditions outlined in the preceding paragraph, one district superintendent's district should cover the whole city and its environs. The district superintendent should be appointed by the bishop because of his special fitness for the job of being a city society executive officer as well as a district superintendent. His appointment should hinge upon the endorsement of the lay directors of the city society. He should be just as truly a man of vision, vigor and versatility as the specialist who is loaded with the responsibility of the executive work of a great City Society. He should have an office in the center of the city to which he would go every morning as regularly as a business man goes to his office. He should be given sufficient clerical and secretarial hire to help him run the office according to the most approved methods of modern business efficiency. He should see to it that his society would not be a second rate society merely because it happens to be in a smaller city.

Third. There is a third possible answer to the question, under certain conditions. In some conferences there are several small cities. A City Society might be organized to cover all of these cities with one efficient executive secretary in charge of all of them. If this were done, it would be essential for the executive to have an office in the most important or the most central of the cities. It would also be advisable, in this plan, for all the churches of the conference to contribute to the support of the city work. Indeed, I am told that even now in at least two conferences where there are metropolitan centers with well-organized city societies apportionments are placed upon every church in the conference for the City Society. This is good, and I believe we must come to it everywhere.

Fourth. I have felt for a long time, and I now venture to proclaim that the Discipline and all the literature of the Church should recognize the difference between a regularly organized City Society of a larger city which has a full-time paid executive secretary in charge and a City Society, so called, in a smaller

city operated by volunteer help or under the supervision of the superintendent of the district. My reason for making this plea is because so often in the general gatherings of the Church, and in the literature of the Church when there are certain advocacies in favor of a City Society whose whole acquaintanceship with a City Society is in these smaller cities, raises an objection, whereas, his objection has no meaning whatever for the regularly organized and efficiently managed City Society of a metropolitan center.

Though a rose by any other name may smell as sweet, it is not in keeping with the ethics of modern florists to advertise a Wichuraiana rose as an American Beauty. The Wichuraiana rose is lovely, but the American Beauty is much more highly developed. We ought not to label a loosely organized and inefficiently managed effort in a city, however good-intentioned it may be, by the same name as the more highly organized and efficiently managed society of a metropolitan center.

But whatever form of organization we may have, or whatsoever name we may give it, we must have some sort of unity of command in the city or surrender the city to the forces of evil. Caught in the amber pages of Hebrew history is a most suggestive story. Wickedness was rampant in the land. Then Jehu, a soldier, was anointed king. His heart was aflame with so hot a hatred against the sin that was ruining his country that he drove along the road so furiously that to "drive like Jehu" has become a proverb. Suddenly, in the way, he came upon Jehonadab the priest. He drew in his flying steeds and addressed the priest in words like these: "Is thy heart right, as my heart is with thy heart?" "It is," promptly replied the priest. "Then give me thy hand," and reaching down Jehu drew Jehonadab up into the chariot by his side. There they are, the priest and the king, the religious leader and the soldier, the preacher and the politician, side by side, dashing on to rid the land of infamy and the nation of its blighting curse.

Is that not suggestive of us of to-day? For we also are living in an age of heart-breaking unrest. Prophets of evil are on every hand, the messengers of discontent abound. We are told that in the domestic world there is a lessening sense of the sacredness of marriage; that in the political world there is corruption, malfeasance, and sinister legislation bought and paid for by those whom it benefits. In the commercial world there is distrust and dishonesty. Our economic system, we are told, is rotten to the core; and our social system is ready for the burning. And the malcontent, in whatever sphere, is pleased to take a slap at the Church. That is common and cheap. We are told that the Church no longer attracts the masses; that it has lost its grip upon the men of our age; that it is decadent; that it does not keep pace with the increasing population; and that it does not grapple with the questions of the day.

What is to be done? Let politicians and preachers, soldiers and citizens, drive furiously together for the overthrow of sin

and the establishment of righteousness. I would not have a "state religion"; neither would I have a state without religion. Politics must culture its soul. Religion must interest itself in good government. Citizenship and religion must shake hands, as did Jehu and Jehonadab. Politics must do more than fill government positions and collect taxes. The municipal, state, or national administration that takes orders from "the masters," and serves the underworld should be relegated to the rear.

In our metropolitan centers, the organized and efficiently officered City Society is absolutely essential if we are to bring to bear to the best advantage Methodism's great impact for righteousness. God grant that in our smaller cities we shall be sufficiently brave and prophetic to overcome parochial selfishness and jealousy, and shake hands with one another and with all moral forces for the redemption of the city.

IS THE CITY SOCIETY THE BEST MEDIUM OF APPROACH FOR THE LARGE CHURCH TO EXPRESS ITSELF IN CITY LIFE?

Rev. William S. Mitchell

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I welcome this subject which has been assigned me because of the opportunity it offers for the frank discussion of the relations between the large church and the City Society. That these relations need to be clearer has been a conviction of mine for a number of years out of personal experience with the various forms of organization of the City Society under the Methodist Discipline.

The large city church of to-day is facing the problem of the reinvestment of its surplus—its surplus in leadership, in money, in service. Even our most extensive programs call for only a minimum of our resources in men and money. In every large church there are numbers of men and women with the desire and ability for service for whom we have no task. In our own organization we have necessarily sought for and found those individuals of the maximum ability. Being able to select from our large numbers those best equipped, those most capable and promising, we have passed over many capable of creditable service for the Kingdom in places where the greater need and the less stringent demands for maximum ability would make their service desirable. In every large church it is possible to find such men and women, who have been active and recognized in previous church relations and who are disappointed and grieved that no opportunity for service can be found. In addition to service the large city church needs to invest its sympathies and interest largely outside of itself and its parish program. There is no room in the modern world for the church which simply exists for itself. That church is a travesty upon the commands of its great Founder and is automatically condemned to decay and final extinction because of its blindness and selfishness. Further still every great city church represents an accumulation of material resources which we must mobilize if we are to adequately meet our city task. The question before us is this, whether the City Society is the best medium for this large city church to use in this investment of its life in the larger service of its city.

If the question were flatly whether it were better for such a church to independently inaugurate and maintain some form of service beyond its own program and parish the answer would be unhesitatingly "No!' The peril of the independent project is that it may become the pet instead of the privilege of the large church, merely a conventional adjunct which every such church is expected to have, a sort of institutional lap dog to be dolled

up with ribbons and paraded for company praise but never commanding a real, a sincere, an adequate consideration from the church maintaining it. Such projects are not the expression of the church's life. Rather they are the expressions of its own selfish pride instead. No city strategy worthy of the name can permit the strong church to squander its interest, its means and its service where it wills without consideration of the entire problem of the city. Unquestionably it is to the City Society we must look, in Methodism, for the unifying and correlating of our city work.

There are three ways in which such a church may relate itself to the program of the City Society.

The most familiar is that as a contributor simply. Included in the missionary budget of the church is an apportionment for the work of the City Society. Its representatives have places upon the local board and follow more or less closely the work of the Society. Reports are made publicly and through printed matter and so the church is kept informed concerning this work in which it is investing. To my mind this is the most unsatisfactory and least profitable form of relation with the City Society. It is too impersonal. It fails of being truly an expression of life. No church really expresses itself in any community beyond its own parochial program until it literally pours out its means, its interest and its service unselfishly for others.

The second way in which the large church may relate itself to the City Society is for it to become responsible for some definite project upon which it may focus its efforts, its interest and its giving. It is the type of relation which I had hoped to establish during my pastorate in Philadelphia between my own church there and the Fifth Street Temple of that city. In such a relation the church may or may not assume full financial support, but the responsibility for the direction of the chosen project rests with those whom the City Society has placed in charge. The large church acts as the big brother and sponsor for the mission church. It places behind the latter its own strength in means, in vision, in influence and leadership. Many a city worker in a difficult field can testify what it would mean in encouragement and reinforcement to enjoy such cooperation. In many a field this alone would turn the battle. For the large church itself this would mean precisely the outlet for sympathy and helpfulness it needs. Many an otherwise idle member would be drawn into the activities of the mission and not only find joy there but a genuine realization in a new way of his loyalty to Jesus Christ. Organized groups like Sunday school classes, Brotherhoods, Men's Clubs and other clubs would find fresh opportunities for service. In a certain city I watched with the keenest interest such a group find its Christian responsibility. Through one of the workers in a city mission this Mothers' Circle was interested in the feeding of the poor, undernourished children of the mission neighborhood who were given one full meal each day to supplement their own scanty nourishment at

home. It is now the third year of this fine and loving service which has peculiarly claimed these mothers' hearts and which has lifted their organization out of petty, selfish consideration of their own alone into a genuine service to child life in their city. That this was done through their church and by the means of one of the local city missionary agencies of Methodism meant a real expression of the church's life in that city. After 20 years of experience in the large city church I am convinced that some similar form of relation between such churches and strategic missionary projects would do much for both.

The third and last form of relation carries this which we have just discussed to its final and complete assumption of responsibility, both for support and direction. The large church chooses its project and takes over its total responsibility but as a part still of the City Society's program. This has all the advantages of an independent work but without destroying the strategic cooperation with the unified program of the Society. Such, however, is only possible where the church is able to guarantee the support and supervision required. The one-manned staff of too many of our large churches would find this an intolerable burden.

The real problem between the City Society and the large city church is not in these relations I have suggested but in their successful establishment and continuance. There are two phases of this problem which I wish to present:

The first is that found in the average City Society without a salaried executive secretary, the form familiar to most of us. The baffling, embarrassing problem which this type of City Society presents to the large church seeking to use it as a medium in the expression of its life is the difficulty of finding dependable authority with which to deal. Its officers are ministers or laymen giving their service gratuitously. They cannot be expected to have that knowledge of the field to which such a church must appeal in finding its place of service. Neither can they be expected to give the time and attention which successful direction of the work demands. Frequently local jealousies between churches operate to the disadvantage of the church seeking a particular task. Its motives are misunderstood and stumbling blocks frequently placed in its way. Frequently the dilatory and inefficient way in which the work of the Society is carried on proves seriously embarrassing. I am acquainted with one situation where a serious break with the Board of Home Missions and a bitter criticism of its methods was only avoided by the discovery that the funds, supposedly withheld from a local project by the Board and the lack of which had put a devoted and efficient worker to humiliating distress, had been accumulating in the local treasurer's hands. It is this uncertainty and inefficiency of management which continually embarrasses and finally disgusts the large church in its attempt to cooperate.

If the problem of the City Society without a paid executive is apt to be that of too little supervision, the problem of the

Society with such an official is apt to prove the danger of too much supervision. The secretaryship is no place for a small man, a petty man, a selfish man. Methodism has been unusually fortunate in the character of the men whom we have called to these important positions in our chief cities. No finer leadership has been at the command of the church than that of Thompson of Chicago, of Marsh of Pittsburgh and of Robinson of New York City and of others too numerous to mention. It has been the far vision and daring of these men and their ability to captain the forces of local Methodism for the conquering of the tasks which has won them the support of their cities. If I mistake not, the function of such a secretary is primarily leadership and administration rather than supervision. No large church wishes to assume responsibility for a specific enterprise only to find itself in continual competition with a secretary in the supervision of its detailed work, nor is such a church willing to make itself a pawn in whatever game such an official may be playing. It must have a free hand. It must be able to pour out its means and life unstintedly without doubt whether the work may be abandoned at the whim of some one a year from now. I am thinking now of one of the most strategic projects of our Centenary program whose leader found himself continually embarrassed, his success jeopardized and the future of his work made uncertain simply because it was involved repeatedly in the shifty policy of a man struggling with personal enemies for power. No church capable of interesting itself in a large way in the program of a City Society would stand that sort of thing for long.

The sharpest criticism which the city church brings against the City Society is its present inability to guarantee a stable policy upon which the large church may proceed to invest its money and service for enduring results. This is due primarily to the weakness of the connection between our City Society organization and the appointive and administrative powers of Methodism. We need a strong, representative body not too large for energetic action, associating the administrative and supervisory authorities of Methodism with the farthest sighted lay leadership these cities of ours possess in the determination and direction of a general policy for our churches. Personally I am of the opinion that we can expect no strategy worthy of the name until the appointive and supervisory powers of the Church are made responsible for the direction of our City Societies. The bishop has his plan for the city. The district superintendent has his, with a duly vigilant eye to windward for the bishop's plan. The City Society, or at least certain of its ministers and laymen, have their ideas as to what Methodism ought to be doing in their city. From its watch tower of advantage the Department of Cities of the Board of Home Missions probably has the clearest vision, perhaps because of its detachment. Theoretically all these various plans are correlated and unified by our City Societies, but are they? I trow not! Where have we

Methodists in a single city faced squarely the whole problem of our church in any American city, and, facing it, out of accurate knowledge established a policy and carried it through? The truth is that our separate and conflicting plans have destroyed one another until the outcome has been an innocuous compromise which secured little and gave up everything, authority jealous of authority. Isn't it about time we made the City Society what we intend it to be, the strategic instrument used by our Methodism to see, to plan, to finance, to carry through our whole program for the city, and not merely a few missionary and church building projects? In some way we must make the City Society mean more than it means at present. Our local church relationship to it is too largely a matter of paper. Nominally we are all represented on its board. Actually we treat our responsibility so lightly that in more than one case the Society has fallen into the hands of self-perpetuating groups and has ceased to be representative. It is big business if we treat it as big business but it can very easily become little business. The personal and definite relation of our chief churches as I have suggested is one of the ways in which it can be strengthened. The City Society fails because we look upon it merely as a sort of aid society for dying churches, as a sort of extension society for building churches in new and promising suburbs and never once connect it with the determination and direction of a great city policy: Let our churches big and small know that we have a common problem to solve, that we are working not separately, independently, but to a common end, that we are working together to carry through the program of the whole church as it affects our city and that the medium through which we all work is our City Society. I would follow the suggestion of Dr. Miller, of Cleveland, made in this body a year or so ago, and call for a specialized district superintendency in connection with our City Societies. For those societies unable to support a paid secretary why should we not have in part at least the service of a district superintendent chosen for his ability and leadership in city work to direct the work of these societies? Why should not the executive secretary of our great City Societies be officially recognized as a part of our appointive and administrative system with the power of a district superintendent and seated in the bishop's cabinet? In some such way we must focus and unify our Methodist authority as it affects the city. We have accomplished this amazingly well on the side of the Board of Home Missions. The new and effective advance Methodism is making in our great cities is the evidence of what this relationship with the Board has meant. Now let us have an equally definite relation with the administrative authority of the church. The alternative is the autocratic, personal policy of our individual bishops. I am not so much afraid of that as others. I would rather have an autocrat who was leading us somewhere than a mobocracy which was getting us nowhere, but the autocratic, single minded policy, however far sighted it

might be, nevertheless is something imposed upon the churches from above and in the determination of which they have no voice. Such no longer can command the support of the churches. The City Society is our hope. Through it, in a democratic way, it is possible for us to determine the program of Methodism for the city and to carry that program through.

HOW THE CITY SOCIETY CAN BEST RELATE ITSELF TO THE APPOINTING POWERS AND CITY CHURCHES INVOLVED, TO MAKE ITS LARGEST CONTRIBUTION TO THE CITY'S LIFE

Rev. Millard L. Robinson

Executive Secretary New York City Society of the Methodist Episcopal Church

Relationship to City Churches

The history of the average city church usually covers five distinctive stages which may be named,

First, The Church Extension Stage,
Second, The Growing Stage,
Third, The Service Stage,
Fourth, The Conservation Stage,
Fifth, The Adaptation Stage.

The church extension stage is the period from the time the site for a new church in a growing neighborhood has been selected until the church building itself has been erected and paid for to the extent that the local church is able to carry the full responsibility of its real estate and also its regular current expenses.

The growing stage is the period of expansion in the church membership because of the rapidly increasing population about the church. The minister's salary is increased, better ministers are procured, the debt on the church is fully provided for.

The service stage is that period in the church's history, usually the longest period, when it may advance or decline a little in each year but maintains a fairly stable measure of strength and is able not only to care for all its own local liabilities but becomes a fountain of benevolence for the whole church, and is able to finance an expanding neighborhood service.

The conservation stage is the period when the church is no longer able to meet its current expenses without a great struggle, when repeated deficits are funded in a mortgage on the church property, and when it becomes generally apparent that the adverse conditions of the neighborhood are such that the church can no longer go forward without help from outside sources. If this help does not come or even if it does come, in many cases this stage marks the end of the church's history where it results in removal to another site, or merger with another neighboring church, or the discontinuance of the work altogether.

The fifth stage, that of adaptation, is necessarily accomplished with the aid of outside help. A program is devised and financed to meet the needs of the changing community. If the neighborhood has become colonized with a foreign population, then a language pastor is added. The property may be so far modified or improved as to present an equipment through which the Gospel message may be more effectively interpreted to the miscellaneous

population about the church; or any one of many other things may be done to adapt the activities to the needs of the changed situation.

The City Society has to do with the first and the fourth and fifth stages of these city church histories. By a constant survey of the city territory, it is able to preempt strategic sites on important corners of the main thoroughfares in growing sections. It marshals the resources of city-wide Methodism—both to purchase the land and to build a new church or chapel. It may even help the young church in its earliest years with a current appropriation in order that it may secure the right type of leadership for this growing residential community. When the church has become strong enough to enter upon the second stage, the City Society transfers the church property to the newly organized local church's Board of Trustees. In most cases of this sort it is found desirable to retain some security in the church property for the amount of money that has been invested by the Society.

In the case of New York, thirty-eight new churches have been founded by the Society. Taking these churches together and computing the number of years that each church has been in existence, we find that these thirty-eight churches have had an aggregate life of nine hundred and thirteen years. This means that the average life for each church has been twenty-four years. Ten of these churches afterwards came to self-support and include many of the strongest churches now operating in New York City.

The most difficult task of the City Society is to render the proper assistance at the right time to the church in the conservation stage of its history. Notwithstanding the faithful loyalty of the remnant of the membership in such a church at such a time, it is, nevertheless, a fact that such a remnant is not usually able to get a vision of its opportunity under the changed conditions. These adverse conditions have depreciated their property. These strange peoples use another language and have queer customs as compared with their own. They are accustomed to think that only the old settlers and the old American stock have any capabilities for performing church work. It is even hard for them to realize how the Gospel message can be presented to some of these strangers in such a way that they may experience any real conversion. If they do profess conversion, they do not see how they can be trusted with any real responsibility in the service program of the church.

Moreover, such a church has a great amount of pride and self-respect because of its great history and traditions in the past. It is beneath their dignity to appeal to a City Society, or to any outside help, for that matter, until its condition becomes desperate. Hence it is the practice in most of our cities for such churches to hold on, giving notes at the bank for deficits and even adding large mortgages to the church property before outside assistance will be called in. The experience of the New York City Society shows that in most cases the mortgageable equities of the real estate have been exhausted before the assistance of the Society

was asked. Therefore, the policy was developed that when a local church could no longer maintain itself without jeopardizing its property, the Society would, upon application from the local church, accept the title to the property and assume its financial obligations and carry forward the work, with the aid of a missionary appropriation, just as long as the merit of the work of the church would justify the expenditure of the money and just as long as the resources of Methodism were adequate to maintain its work.

In this manner, during the past half a century this Society has had transferred to it the properties of twenty-two churches when they could no longer finance their work from local sources. Taking these churches all together and computing the number of years that each church was kept open after it had been transferred to the City Society, we find that twenty-two churches have added to their life an aggregate of two hundred and forty-five years. This means that the usefulness of these twenty-two churches was extended under the care of the Society for an average of eleven years each beyond the date when otherwise they would have been obliged to close their doors or would have extinguished altogether their equity from the ownership and control of Methodism.

Under the principle of adaptation of program it is the City Society that is best able to lead a local church to modify or enlarge its program so as to minister effectively to the changed population that has come to dwell in its midst. The salvation of the local church and its continuance for this last stage depends very directly upon this cooperation. Through it many a church has re-entered the service stage to go on indefinitely with a new lease of life.

In general, relations of a city society to local churches involved may be well summarized in the following underlying principles of successful city society administration:

1. Have the resident bishop and all district superintendents and pastors and lay representatives from all Methodist Churches in your city field on the Board of Managers.
2. Have deliberate action on all fundamental questions of policy and appropriations. Taboo all "close corporations," one man control, "rubber stamp" business.
3. Use full publicity for unfavorable conditions as well as for achievements.
4. Secure proportionate participation in support of City Society by all churches either by budget plan or special collections.
5. Exhaust the resources of patient cooperation before having recourse to authority and control.
6. Make no agreement that cannot be kept, and keep absolutely all agreements made.
7. Maintain an equitable attitude toward all missionary needs of the city.
8. Apply designated receipts only for purposes designated.
9. Have books audited by public accountant annually, and publish auditor's statement.

10. Adopt annually in advance a budget of appropriations the total of which shall be within the estimated income of the Society, then keep within the budget.

11. Keep current expense accounts separate from property accounts.

12. Make appropriations to needy churches on the basis of the need of the field plus the measure and spirit of the local cooperation, and on no other.

13. Make all appropriations as a challenge to the greatest local initiative and responsibility and discontinue appropriations that do not stimulate the maximum local self-support and service.

14. Take as much interest and effort on getting new people working at the city tasks as we exert in getting new money to pay for the work. Don't let the same people do all the work all the time.

15. As far as possible proceed by unanimous action rather than by bare majorities. The unity of city-wide Methodism is more important than any separate action you can take.

16. Keep city and suburbs always closely bound to the common tasks.

17. Preempt strategic sites for new churches in growing communities.

18. In legal and real estate matters always be guided by the best professional and business counsel that the city affords.

19. Have a good Secretary and pay him a living salary. Much of the success or failure of the work depends upon the character and ability of the executive officer.

Relationship to the Appointive Powers

The relationship of the City Society to the appointive powers in discovering and appointing competent leadership for the city task in the local churches, is limited by the legislation on this subject as adopted in General Conference of 1916. That legislation states, Paragraph 441, Section 3, Discipline of 1920, as follows:

"In Annual Conferences where there exists a City Society, having an executive official, giving his entire time to the work, it is recommended, that said executive official shall be consulted, as far as practicable, in fixing appointments that affect missions or churches administered or aided by said Society."

The practicability of this consultation is, of course, determined by the bishop and the district superintendent and not by the secretary of the City Society. In every case they are officers of the City Society and if they attend the meetings with any degree of regularity are automatically well informed as to the work going on in every one of the churches aided by the Society. There are, however, some conspicuous instances that can be mentioned by all secretaries of City Societies, showing a very great lack of information regarding the needs of these charges as they relate to the pastoral appointments.

There are, however, four principal plans in operation which have been set up by the bishops in the areas respectively, as chan-

nels for the expression of the counsel of secretaries of City Societies in effecting appointments. Briefly described, they are as follows:

The Detroit Plan. Here all churches receiving missionary aid are united in a single pastoral parish of which the Executive Secretary of the City Society is pastor and all the local pastors in charge are his assistants. They maintain local church organizations and have quarterly conferences the same as if they were separate churches; and their pastors deal directly with the bishop and through district superintendents, as in other cases. But for the work of the churches and their functions, they are all set up as one great city pastorate.

The Pittsburgh Plan. Some years ago the Secretary of the City Society was made a member of the bishop's cabinet without a district. He sits in all the cabinet sessions. In this case he is also secretary of the Cabinet. In every charge receiving missionary aid, he has as much Cabinet responsibility as any district superintendent for the appointment to any other charge.

The Philadelphia Plan. In 1922 the resident bishop of the Philadelphia Area separated all the charges receiving missionary aid into a separate superintendent's district and appointed the secretary of the City Society as the superintendent of the district. This means a district made up of churches here and there, all over the Conference, including those that are extension projects in the outlying districts of the city and those that are conservation and adaptation projects in the older sections of the city. This seems to work very well but sufficient disapproval of the scheme was expressed by other district superintendents so that, when a visiting bishop had charge of the Conference a year ago, he was persuaded to undo the whole matter and put the churches back on their geographical districts. It remained, therefore, for the resident bishop to restore the previous regime when he resumed charge of the Conference.

The New York Plan—and it is in vogue elsewhere, as in Boston, Baltimore and Chicago—follows the Disciplinary arrangement and the bishop decides how far it is practicable to consult the Executive Secretary of the City Society. In some cases, this consultation is very genuine and fair; in other cases, it is very superficial. Let it be said, however, that a cordial spirit of cooperation exists between all these parties just the same.

Of all the foregoing plans, it appears that the Pittsburgh plan seems most closely to approximate a solution of the problem. The difficulty with all of them, however, is that there is no specific legislation in the Discipline for the equal guidance of bishops, district superintendents and secretaries upon this subject. The exhibits of defeat and disaster that can be shown in many cities are traceable, case after case, to unwise appointments. I have made a table of sixty-six appointments affecting twenty-nine churches, receiving missionary aid through our City Society during the past ten years. It would be interesting to hear the verdict of a jury of any three men who have known the situation for the same

ten years on the degree to which failures in many of these churches can be traced to these appointments.

Conclusion

Under the present regulations in the church the secretaries of City Societies have no real responsibility for the appointment of pastors. The responsibility for failures in city church work traceable to the appointment of inferior men to these charges must be laid exclusively at the door of the bishops and the district superintendents. Under the present legislation the City Society can only be a conservator of property resources and an administrator of such funds as can be raised to help the current work.

Because of their intimate and vital relations to each of the churches assisted, we believe that legislation of the church should be enacted so as to give to secretaries, who are employed for their full time with City Societies, all the authority with respect to the appointments to these churches involved that is vested in district superintendents. We do not think that it is necessary to set up the separate district to accomplish this. We respectfully suggest to the next General Conference the careful consideration of the Pittsburgh Plan as a basis for legislation to make its operations definite for all the large cities of the country.

THE OUTSTANDING POINTS OF CONTRAST BETWEEN THE ENGLISH AND AMERICAN LABOR MOVEMENTS

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I have been assigned the very difficult task of presenting "The Outstanding Points of Contrast Between the English and American Labor Movements." Before anyone can understand any labor movement, he must become intimately acquainted with the deep and irresistible urge beneath the world-wide industrial movement. It is an urge springing from the spiritual nature of man and calling for life abundant. The expression of that urge may be phrased in economic philosophies of various types. It may demand social changes of many sorts. It may break forth in revolution or work out in evolution. We, no doubt, will part company with not a few of its many expressions, notably those based upon materialism and advocating the force method of gaining ends that may or may not be ethically valid. But nevertheless we must come to see that down beneath the industrial unrest of the world is the yearning of man for fuller life. When the striking girls of Lawrence paraded the streets, some years since, their banners bore the slogan "Bread and Roses." I am sure all of you are acquainted with Channing Pollock's gripping play entitled "The Fool." Pollock is a young Jew calling upon Christians to take Christ seriously. Do you remember the tragic lines wherein Umanski bursts forth in rebellious demand, "I wanna see sun." Umanski, perhaps a play upon the word humanity, is a member of a strike delegation. He is in the home of Mr. Goodkind, a coal magnate. Jerry, Goodkind's son, breaks into the conversation asking Umanski "What do you mean, sun?" And Umanski answers, "I wanna see sun, God's sun." He tells of rising before the dawn and toiling until after sunset, of his failure even to see his little son, of the death of his daughter, and fairly shouts his closing words "Someday, you see. By God." Read the lines again. Umanski is giving voice to the inarticulate yearnings of millions. They will have life abundant. The hour has struck when the Church of Christ must fling into world thought the conception for which Christ died, namely, the supreme goal of all social endeavor is the enrichment of personality. It is imperative that this urge be understood. Nay more, it must be felt, if we are to understand the labor movement.

Perhaps the best way to point out the major characteristics of the British Labor Movement is to answer the question, "Why did Labor come to power as the Government of the British Commonwealth?"

There were three major reasons. First, because of its leadership; second, because of its organization; and third, because

of its program. The English labor leader is well read in economics, is at home in history, is intimately acquainted with world affairs, and is usually fired by a deep religious spirit. This latter fact is of particular interest to Methodists, since the majority of the early leaders of the movement, its first representative in Parliament and until recently its outstanding leader, were Methodist local preachers. You will remember that the Wesleyan revival arose about the time the Labor movement was born. Men were rebelling against the industrial conditions they were forced to face. They saw women hitched to ore cars, dragging the cars along the levels toward the shaft. They saw their little children taken below ground on Monday morning, to remain until Saturday night. In this rebellious mood they came to the meetings of John Wesley. They were converted. In the class meeting they were trained in public speech, became acquainted with methods of organization, learned the truths of a just God's word, and above all with the cleansing of their hearts they learned of the worth of a man. So when the Labor movement was born and the call for leaders sounded, these men became the logical leaders, and have remained so. It has been my privilege to meet Ramsay MacDonald, Arthur Henderson, Sidney Webb, Margaret Bondfield and a score more of the outstanding leaders. They are indeed people of sterling abilities, of high intellectual and moral qualities.

In its organization, British Labor has united the producer in the Trade Union, the consumer in the Cooperatives, the citizen in the British Labor Party, and has added to this union a fourth factor in the Workers' Educational Association, namely, the force of education. The result is an organization of power, capable of functioning successfully, and in large measure representing the workers of the nation.

The third reason for its success lies in its program. British Labor has declared for four major principles. It insists, first, upon the uniform enforcement of a national minimum standard of life. That is, it believes we now possess the scientific intelligence with which to guarantee to all a minimum standard of health, housing, education, leisure, and the like. Second, it calls for the democratic control of industry, believing that the principle of democracy which is essential to political well-being is equally essential to industrial well-being. Third, it calls for a revolution in national finance, insisting upon cutting the military and naval budgets in two, and through a capital levy taxing war profits for the purpose of reducing the war debt. Whatever we may think of the economics of the latter proposal, we must face the facts upon which the scheme rests. The debt of England before the war was 700 million pounds. To-day it is 7,800 million pounds. While 743,000 British lads were being shot down in France, and while 1,600,000 of them were being seriously wounded, 1,040 people remaining at home added to their fortunes 393 million pounds, and about 300,000 added to their fortunes nearly 3,000 million pounds. This addition to

fortune through war profiteering is almost one half the war debt. These people bought war bonds and the people of England have to pay them interest on the bonds they bought out of war profiteering. That interest charge on the total debt is nearly a million pounds a day. British labor says this is not morally right and proposes to reduce the debt by a graduated tax beginning at 1 per cent on fortunes of 5,000 pounds and increasing slowly to 50 per cent on fortunes of 10 million pounds. Fourth, it calls for "the surplus wealth of the nation for the common good."

It is this threefold explanation coupled with the economic conditions forcing change and the British spirit of fair play that account for British power. A careful study of the above reasons will reveal some of the characteristics of British Labor, which considered with others, can be stated in several definite propositions.

First, British Labor possesses a social goal, phrased in humanitarian rather than economic terms, which becomes the unifying force of the movement. Here in America we rely too largely upon the enemy as the unifying force. We speak of the Merchants and Manufacturers Association, the Capitalist, Judge Gary, the Employer, and we rally men to battle against an enemy rather than uniting them to build a new society. May I point out, my friends, that American labor will never unite its ranks until it ceases to rely upon the enemy as the unifying force. Distintegration always sets in following the conflict. British Labor envisages a new society, wherein men and not things shall be the goal of social living. Its very program I have mentioned speaks of life, democracy, the common good.

Second, British Labor possesses in large measure an open-minded scientific attitude toward the industrial problem, refusing to be bound to any set statement of economic dogma. I do not recall having met a leader, save one or two from the Marxian Labor College in London, who failed to point out this interesting characteristic. Sidney Webb, particularly, and Ramsay MacDonald with greater force, went out of their way to show that British Labor has never been Marxian, in the sense that it is wedded to particular economic dogmatism. Said Webb, "We must always remember that the founder of British Socialism was not Karl Marx but Robert Owen and that Robert Owen preached not 'class war' but the ancient doctrine of human brotherhood—the hope, the faith, the living fact of human fellowship." I mean by this statement of characteristic that British Labor faces the facts of the modern social order with open mind; calmly points out, as Sidney and Beatrice Webb have done in their Decay of Capitalist Civilization, those elements of destruction inherent in capitalism, and just as calmly seeks to scientifically ascertain what factors are essential to the building of a Social Commonwealth; and then in the evolutionary and parliamentary method proposes to achieve them.

Third, British Labor possesses a basic morality, fired by reli-

gious idealism. George Lansbury was speaking the heart of the movement when he said:

> Nowhere in the world is there a workingclass movement within which there is so much religious idealism, without being attached to any church, or without being attached to any kind of theology in the ordinary sense of the word. Here is the spirit of the crusade, the magnificent willingness to sacrifice, and weighed, these are of more worth than the churchly insistence upon ritualistic virtue and temperance in small sinning. Religion has never been presented to the world as something which should dominate all the relationships between man and man. . . . The cause of our difficulty is, we have a society grown up in defiance of the teaching of Jesus.

And Sidney Webb, delivering the Presidential Address at the Twenty-third Annual Meeting of the Labor Party, revealed not only this basic morality but stated clearly a foreign policy that will square up with the ethics of Jesus. Said he:

> I say to-day that we ought as a nation to come out of our nationalistic illusions of this kind. It is high time that we based our foreign policy, not on what we presume to think our rights, but on what we can discern to be in the common interests of the world; not on national hatred, national greed or even national fear, but on a sense of brotherhood with all men; not on what we may hope to make out of other nations to our own profit, but on how, without peculiar gifts and special opportunities, we can best serve humanity as a whole. As all the nations now discover they are in a very real sense members one of another, we shall find that brotherhood in whatever best serves humanity as a whole will be, in the long run, most conducive to the interests of each. What the Labor Party stands for is a policy of mutual service, as contrasted with a policy of the deliberate pursuit of profit for self—it matters not whether the self to be profited be the individual at the expense of other individuals, or the nations at the expense of other nations.

Fourth, a factor that need but be stated to be appreciated, British Labor possesses legal status, and receives to-day square dealing at the hands of the courts. There was a time when it was illegal to belong to a union, a time when unions might be sued corporately for the act of a single member, and a time when a trade union was not defined in law. But to-day Labor has legal status, and the courts of England think more in terms of justice than in terms of capitalistic influences. Employers have ceased trying to break the unions. They are turning their heads rather than their fists to the problem of industry.

Fifth, British Labor possesses a common tongue, a common political heritage, and ideals of freedom that run back for a thousand years. The significance of this will be seen readily. It has naturally simplified the problem of organization and the development of solidarity.

Sixth, as I have already pointed out British Labor possesses a leadership of exceptional worth, high morality, and dedicated to the educational and parliamentary method of change. To properly evaluate this characteristic we ought to read carefully the books of MacDonald, Snowden, Hodges, Thomas, the Webbs, Tawney and others. To catch the soul of these men read MacDonald's touching Memoir written upon the death of his wife. You will find a little line describing his return to

the Scottish hills, when standing beside the quiet waters of the Loch, he writes "and the waters of the Loch lapped listlessly."

Seventh, British Labor possesses an effective political organization with which to achieve its goal. You have already noted the strategy of uniting the trade union and the cooperatives into a steady support of the Labor Party. But more than that British Labor has opened its Party to all who think in terms of its program and the result is the possession of minds like Tawney, H. G. Wells, Bishop Temple, J. J. Mallon, Arthur Greenwood, and many others.

So then, in looking upon British Labor we find definite, striking characteristics, and the movement itself the government of England. Turning to our own land we witness a picture not so happy. Certain reasons for the weakness of American Labor when compared with British Labor must be noted.

First, the labor movement in America is fifty years younger than that of England.

Second, we find in America capitalism exceptionally entrenched, aggressive, and in large measure in control of credit, natural resources, the press, and politics. It is cleverly, I do not say wisely, led; and through an inherited individualism ready to fight at the drop of the hat.

Third, the movement here faces the perlexing problem of fusing into solidarity peoples of many races, speaking many languages and inheriting frightful national hatreds. Sidney Hillman, of the Amalgamated Clothing Workers, told me that in a single local in his organization there were more than thirty nationalities.

Fourth, American Labor has had to face the constant rise of keen men from the ranks of the workers to the employing groups, the pull of the free Western lands, and the problem of the vastness of the continent.

Fifth, it has never had legal status and has seldom received justice at the hands of American courts. This is a matter that should be carefully noted. We desire respect for law. It is imperative. But to gain that respect the hand of special privilege must be forever taken from the shoulder of the judge. Our conception of property rights when in conflict with life rights has been a factor here.

The recent decision of the Justice who dealt with the Minimum Wage Law in the District of Columbia wherein he pointed out that the end of government is the protection of life, liberty, and property, declaring that "the chief of these is property," is a case in point.

Sixth, Labor has never been effectively represented in the political life of the nation, due to what many feel a mistaken political policy.

And seventh, the lack of a social goal, in the sense of the dream of a new society, has been a severe limitation.

In spite of these handicaps, however, great credit must be given our movement, conservative as it has been, for the great

influence it has exerted in shortening the work day, increasing wages, improving shop conditions, extending public education, developing public health, and pushing forward the democratic movement in our political life. But when we have frankly admitted its gains, won very largely by its own battles, while the church looked on, we have to face certain bothersome facts relative to our American Labor Movement. These are pointed out not in the spirit of destructive criticism but for the purpose of noting charactertistics and removing the weaknesses.

First, American Labor has failed to organize a majority of the workers. It (I am referring to the American Federation of Labor) has failed to win the adherence of the strong railway brotherhoods, or organizations like the Amalgamated Clothing Workers.

Second, American Labor has failed to meet the problem of the unskilled worker. This is noticeably true in its failure to organize steel.

Third, American Labor has failed to meet the problem of our foreign millions and our native Negroes.

Fourth, American Labor having been attacked by force methods on the part of capital, has itself relied too much upon the force method rather than the intellectual and the political. I do not wish to be misunderstood here. Officially the movement repudiates force, but practically, because of the superior force and the ruthless methods it has faced, it too has used force far too much for its own good.

Fifth, American Labor has not affiliated in any vital way with world labor, possesses no international policy, does not think in world terms, even though it has made attempts at a Pan American Labor policy.

Sixth, American Labor has not sufficiently seen the value of workers' education. It is only about a year since it gave sanction to the Workers' Education Bureau.

Seventh, American Labor does not yet possess the leadership essential to its task. Mr. Gompers was a sorry figure recently in Los Angeles, where in the face of strong reaction, his only message to eager men was "Organize, organize." Grand old man he may be, but the hour calls for men who can fire the hearts of workers with a dream of a society akin to the Kingdom of God.

So then we see our own movement mainly characterized by its reliance upon organization, particularly the craft union though the movement is toward the industrial; and by its reliance upon the collective bargain seeking better conditions rather than a new and democratic industrial order. It is opportunist and feels the solution lies in trades unionism. It is characterized by a suicidal political policy, and appears to have an insufficient appreciation of the worth of education. It possesses far too little religious idealism.

Let us now, facing our own problems, seek to aid in their solution. Let the church, first of all, cleanse itself of those ele-

ments in violation of the ethics of Jesus and then to the task of building the Kingdom. Let us fling out the social concepts of Christ, or to change the figure let us place them as giant stones in the foundation of the new order. Let us put in place the concepts that: Men and not things are the goal of social living; The solidarity of the human family; The supremacy of the common good; Equal rights for all; Cooperation and not selfish competition the law of progress, and Love and not force the social bond. Let us build upon these stones a structure that shall endure. It is for us to join hands with all who will turn to the task of building a society in which the supreme goal shall be indeed the enrichment of personality.

WHAT LABOR THINKS OF THE CHURCH AND POSSIBLE COOPERATION

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In what I shall say on the subject, "What Labor Thinks of the Church and Possible Cooperation," I do not want to be misunderstood. I realize it is easy to criticize and find fault, it is very easy to tear down, it is much harder to find a solution for many of the problems that confront us and to build up. I am a Protestant and belong to the Congregational Church, and what I shall say, I say not in a spirit of criticism or to be cynical, but more in a spirit of sorrow and sadness.

I realize the great possibilities that awaited the Protestant Church after the World War. I realize how utterly they have failed to make good. The golden opportunity has slipped from their hands perhaps never to return, in our day at least. In speaking of the Protestant Churches, I speak of them as a class. I realize there are some wonderful outstanding figures and some remarkable exceptions to the rule, but as a class, they have been weighed in the balance and found wanting.

The Protestant Church Has Lost Touch With Common People

You want to know what labor thinks of the church. I tell you, very frankly, that labor does not think very much of the church, because the church does not think very much of labor. Always in any trouble between labor and capital, the influence of the church has largely been on the side of capital, and this is easily explained when you realize that they depend upon capital for their support and not upon contributions from the workers. The Protestant Church, as such, has lost its touch with the common people. The workingman is no longer welcome in many of our Protestant Churches, and the workingman clothed in rags has no place where he is welcome in any of the Protestant Churches.

The reverse is true of the Catholic Church. No matter how lowly his position in the social scale, no matter how ragged he may be, the doors of the church always stand open to him. I have known a priest to get up at 4 o'clock in the morning and walk three miles to see that one of his parishioners secured employment as a common day laborer. I know of very few Protestant ministers who even concern themselves about whether or not the members of the church have work. They are so busy preparing their next Sunday's sermon that they have no time for the weekday problems that confront the average worker who makes up about nine-tenths of our population.

We are largely to blame for this, because so long as we

demand of our ministers that they be orators of the first class, who must deliver a sermon on Sunday that is a masterpiece, the English faultless, every sentence rounded out, polished like a diamond, we cannot expect them to have much time to devote to the humdrum affairs of every-day life.

I think we all agree that the church and the ministers generally are right at heart. Unfortunately, the fact remains true that the religious education has been away from the practical problems of life, and the church has failed to grasp the great opportunity.

I am glad to speak to you about what labor thinks about the church, because there are some things that the church ought to know, and that only its best friends will tell it. The theological seminary isn't able to teach you these things because it doesn't know them, and the average minister does not associate with the sort of people who are frank enough to discuss them. You have doubtless heard about the old bishop who warned the young clergyman not to judge his cleverness by the compliments he got after his sermons, because the people who didn't agree with him and who thought his sermons were hopelessly poor would always leave the church without saying anything to him, leaving only the old maids to congratulate him. I fear I am one of those who has been leaving the church first, because I do not intend to do much congratulating this afternoon.

And yet I want to assure you of my sincere interest in seeing the church and labor get nearer together. Therefore, whatever I have to say about the church is not in a spirit of fault-finding, but in a sympathetic and friendly desire to help you find the weak spots and remedy them, so that the church can be more effective in the great work that it is called to do.

I realize that there is a new spirit in the churches today, and that many clergymen are honestly striving to serve the working people as well as other classes in the community. But the brilliant exceptions, such as Bishop McConnell here in Pittsburgh and the late Bishop Williams of Detroit, only go to prove the rule. They are such unusual men in their vision, their social sympathies and their human understanding, that they stand out and are immediately noticeable because they differ so distinctly from the usual run of churchmen. I also appreciate the fact that you clergymen who are here are vitally interested in this problem, and want to do something about it, else you would not have invited me here to speak this afternoon. But what I am going to say, will, I believe, fit the vast majority of the churches, and if you are an exception to the rule you can apply what I have to say accordingly.

The Average Worker's Attitude Toward the Church

The average worker is just a human being, no better and no worse than any other group of men. And, like other groups, he has his particular problems, his particular interests, his own needs and his own ideals. The failure of the church to win the

support of labor is largely its failure to understand the workers' problem, appreciate their ideals, and help them accordingly.

I am going to mention briefly the main facts about labor's attitude toward the church, and I want you to appreciate again that I am speaking about the average industrial worker, not the exceptional one who happens to be a church deacon or a Sunday school superintendent. In our country communities there are still such, but with the shift of industries to the larger cities they are getting few and far between.

(a) *The church is not sincerely interested in labor*

The first thing that labor thinks about the church is that they have very little in common. The church does not think much about labor, and, therefore, labor does not think much about the church. Some churches, it is true, carry on a superficial social welfare work, but they do almost nothing to interest themselves vitally in wages, working conditions and occupational problems that mean bread and butter and life and health to the worker and his family.

You can judge fairly what the church thinks about labor by counting the number of sermons you hear on the subject. I think I can count on the fingers of one hand the really intelligent and forceful presentations of the purposes and ideals of organized labor that I have heard from the pulpit. And yet labor constitutes a large part of the community, a great majority in all of our cities. But the church as a whole is not ministering to the working class. It actually concerns itself with a small minority of the community, largely the business and professional interests.

(b) *Ministers do not associate with workers*

I think the main reason why the average clergyman does not understand the workers' problems is because he does not associate with the workers. His friends and associates are almost wholly among the employing class. The prominent members of his church and the intimate friends whom he invites to his dinner table, are almost invariably persons without any connection, and often without any sympathy with organized labor.

Not long ago one of the largest Methodist churches in Cleveland arranged a series of addresses on Christianity and the various occupations. A prominent lawyer spoke for the bar, a famous doctor for the medical profession, a rich businessman for the merchandising class, and so on down to the end of the list, where labor was finally given a place. And whom do you think the pastor of that church called in to speak about Christianity and Labor? Despite the fact that Cleveland contains the headquarters of some of the largest and most respected international unions, and its local trade union movement contains many able Christian men, this pastor called in the president of a neighboring college to speak about the Church and Labor!

(c) *The church now serves the employing classes*

In the third place the average worker is convinced that the church exists largely for the white-collared people. They regard it somewhat as a comfortable social club for merchants and bankers and Rotarians and members of the Chamber of Commerce. I appreciate that this is a biased judgment, and that the church exists, or at least should exist, for all classes of people. In fact, I have a recollection that somewhere in the New Testament it says that when the Carpenter of Nazareth spoke, the common people heard him gladly, while the religious and business classes persecuted and crucified him. However unfortunate the impression may be, the fact is that a large number of workers believe that the church is generally run by and for businessmen and employers. It might be well for you to take a census of your own churches in this respect, and especially to count up the number of men on your official board who earn their daily bread by the sweat of their brow.

(d) *A frozen reception*

The trouble with the most city churches is that they become a big institution, and no institution ever yet was able to make a man feel entirely at home. In smaller communities, where everyone knows everybody else, a man is made to feel at home whenever he goes to church. But in larger cities where people are so hungry for fellowship and friendship, the worker who comes to the church a stranger is very apt to go away one. And I want to tell you that the best sermon and the finest music in the world cannot take the place of a cordial handclasp and a sympathetic conversation to a man who feels a little bit out of place and a long way from home.

(e) *The patronizing minister*

There is a certain class of ministers who feel that they have to patronize the workingman every time he comes to church. Their intentions are good, but they simply do not have the humility and understanding necessary to approach a man as a man. I do not care how ignorant and ill-dressed a worker may be, he has self-respect and he will not stand being patronized by anyone. I am frank to say that the workers would think more of a preacher that was openly and honestly hostile to them, and there are many such, than of the preacher who humiliates them, calls them "my good man," and says "Now can I do something for you?"

The Main Difficulties

There are two sides to this question, as there are to most others. In the first place, labor and the church do not understand each other; and in the second place, even if they can be brought to a common understanding, the church must adopt a constructive social and economic program if it expects to challenge the attention and enlist the interest of organized labor.

(a) *Need for a common understanding*

We never got anywhere in this world by calling each other names. Perhaps the church in the past has been cold and indifferent to the needs of the worker, and perhaps the worker has not shown much desire to cooperate with the church. I have handled a good many wage disputes and settled hundreds if not thousands of disagreements; and I have always found that when you can get two people to know and understand each other, most of the difficulties between them can be ironed out. You never can hate a man whom you know as you can one whom you have never met. And so the first essential is for labor and the church to get together around the table and talk matters over.

(b) *The three common ideals of labor and the church*

When you once make the experiment of trying to understand labor, you are going to discover some interesting things. The most important thing is that the ideals of labor are, after all, just about the same as those of the church. Labor believes in the brotherhood of all men, which, from all that I can learn, is the most important thing that Jesus Christ taught. For when you have men thinking of themselves as brothers and treating each other accordingly, most of the problems of this old world will be solved. Moreover, men cannot think of themselves as brothers without coming to realize, sooner or later, that they have a common Father, God.

Labor also believes that the most sacred thing in the world is not money or machinery but men. That is simply another way of expressing the Christian doctrine, which every one of you continually preach from your pulpits, that human personality is the chief concern of the church and of God himself. When workers struggle for better conditions of living and a wage that will enable them to buy shoes and bread for their children, they are fighting to preserve human values. And yet how few ministers ever get excited about the moral issue involved when an industrial struggle is on between a mass of workers who are struggling to maintain a living wage and a small group of owners who are fighting to save their dividends. Generally the church says it is "neutral" on such occasions, instead of coming out boldly in behalf of economic justice for the human beings involved.

Labor also believes that the great industries of the nation ought to be run for service instead of just for profit-making. That is the basis of the Plumb Plan for the ownership and control of the railroads, and of the plan for nationalization of the mines which the miners are working out. Now, this is distinctly a Christian ideal. Somewhere in the New Testament I remember that Jesus declared that the greatest man in the world is the one who serves his fellow men the most. It is what Paul called the Royal Law of Service.

Hence, there is a fundamental basis on which labor and the church can get together and understand each other. Both believe in the brotherhood of mankind, in the supreme value of human personality, and in the ideal of service instead of just money-making. And if both labor and the church are sincerely in earnest, they ought to be glad to combine their forces for the realization of these ideals in a world where they are not any too popular at the present moment.

What the Church Can Do About It

I said a moment ago that it will take something more than resolutions and talk to interest labor in the church. The church must convince the worker by what it is actually doing that it is interested in him and intends to stand by him in his struggle for brotherhood, for social justice, and for world peace. And so, in closing, I want to suggest a few things that the church might do, if it will, to win the allegiance of the working man.

(a) *Put your creeds to work*

The first thing, it seems to me, for the church to do is to live up to its professions. If the ministers were preaching the same sort of gospel and living the same kind of life to-day that the great Founder of the Christian Church did two thousand years ago, there wouldn't be standing room left in any of your churches. It is recorded that "the common people heard Him gladly." They are just as needy and just as hungry for a real living message today as they were then. And if you look about you, you will find that the clergymen who have a great message for humanity have no trouble about filling their churches. I knew Bishop Williams and heard him preach in Cleveland long before he went to Detroit, and he never had any difficulty about getting the working people into his church. After all, the church is much like any other kind of enterprise: the people will come if you have something worth while to give them.

The Protestant Churches have their Social Creed of the Churches adopted first about ten years ago, I believe. But a Social Creed is no good unless you put it to work. It is the most useless thing in the world, yes, it is even hypocritical, if you use it only for show purposes. Once let the churches unite on a great campaign to make a practical application of their social creed in the every day world of industrial and business affairs, and they will soon find labor becoming interested in what they are doing.

(b) *Know working people and their problems*

In the second place, if the church is going to interest itself intelligently in labor, it will have to learn a lot more than it knows about working people and their problems.

This process ought to start back in the theological seminaries where you train your future ministers. I have spoken before all sorts of public gatherings in my lifetime, but I never

recall being invited to address a group of theological students. Yet after all, what they learn from their theological books is not nearly so important to their future usefulness as what they can learn from the tense, throbbing life of the industrial world about them. How can a minister make workers feel at home in his church when he doesn't know anything more than the books teach him about the heartaches and backaches and headaches of the workers in the mines and shops and on the railroads?

Certainly if the minister is sincere in his desire to know working people, he will make it his business to become friendly with them—to visit their union meetings, to discuss current affairs with them, to invite some of them to his home, and see that others are on his official church board. Let me repeat: you will never know anything about labor by reading about it; you will have to live with the workers in order to know and understand them.

I want to say a word here about the necessity for the minister who would understand labor to take and read a few of the best labor papers and magazines. You will get the workers' viewpoint that way in a manner that it is never presented in the daily press. There are now labor publications in this country that are just as sanely and intelligently edited as the best of your current magazines, and they are very inexpensive. One or two good labor publications on your reading table will go a long way toward correcting the omissions in your theological training.

(c) *The need for courage*

Finally, the church will need a fresh supply of courage if it wants to win working men into its fold. You may have the finest sounding creeds in the world and may know all about the aims and needs of labor, but unless you have the courage to apply what you know, you will never get anywhere.

I do not need to warn you that the church will have to pay the price if it is going to take a stand on economic and social questions. Its clergymen must expect to be persecuted, even as their Master was. They are going to find it impossible to get millions of dollars for large cathedrals, or even enough money to carry on some of the activities of their program. For the men who have much money are not going to contribute it generously if you begin talking about the common ideals of labor and religion. You can't expect large benefactions from Judge Gary if you are too critical of the twelve-hour day in the steel industry, which I understand still prevails for more than 25 per cent of the workers, despite promises and pledges to the contrary. It is going to take nerve to put your ideals into practice, but you will not gain the allegiance of the working man —and you do not deserve it, unless you will pay that price.

Conclusion

I should like to see labor interested in the church and the

church interested in labor, for I believe that each has something valuable to contribute to the other. Labor can keep the aims of the church practical and useful, just as the church can give the labor movement a spiritual impulse which it too often lacks. But there is only one way in which the workers will come into the church, and that is for the church to rediscover the sort of gospel preached by its Founder, and apply His teachings, cost what it may.

When the ministers of to-day learn to become again like the great Master Carpenter of Nazareth, labor and the church will no longer be divided. They will be found in the same pathway of service, striving together to build up the Kingdom of God on earth.

THE CHRISTIAN IN BUSINESS AND POLITICS

Hon. William E. Sweet
Governor of Colorado

In the summer of 1921 I had the good fortune to visit Europe as a member of the Sherwood Eddy party. We spent a month in London and within an hour after our arrival at Toynbee Hall we were addressed by Ramsay MacDonald, the present Premier of England, then representing the British Labor Party, who spoke to us on the subject of British Labor, with special reference to the great strike which had just occurred.

Premier MacDonald is not only a great intellectual leader, but a great spiritual leader as well. He made it perfectly clear that the Labor movement stood for the spiritual view of life, saying: "We are not for class war, the filling of men's stomachs alone. In so far as men are hungry, we will feed them, but we really seek to feed the souls of men; we aim at the perfection of soul and spirit."

In the same speech, Premier MacDonald uttered words of stinging rebuke against organized Christianity. He declared that Christianity was never stronger among the workers and the church never under such criticism and disfavor. He said "If I were to re-enter the organized church I should feel that I was lending my sanction to the recrucifixion of Christ." Strong words these were, from England's Labor Premier. You may disagree entirely with him, but you must account in some way for his opinion.

Dominant Note in Christianity Is Social Emphasis of Gospel

Speaking as a young man in the first year of the Twentieth Century, I said: "Foreign missions is the dominant note of the 20th Century program of Christianity." And it was. Foreign missions to-day is not a silent note and I glory in this fact but there is unmistakable evidence that to-day the dominant note of the program of Christianity is the social emphasis of the Gospel. By this I mean the emphasis of the gospel of the brotherhood of man no less than the gospel of the fatherhood of God—a gospel that makes religion real, valid and worth while because it is workable, in contrast to a religion of emotionalism which is traditional, dogmatic and formal.

The Christian laymen cannot escape this new emphasis in religion. Some seek to understand it, are influenced by it and desire to promote it, but the great majority, with fixed habits of mind, array themselves in open hostility to the newer ideas and seek in every way to retard their progress. However, such opposition is futile because the advance of truth cannot long be checked. Gradually as older men pass off the scene of action, young men who have accepted the newer ideas will come into places of responsibility and influence in business and the church.

Consistent Christian Business Man Must Be Advocate for Social Good

To the thoughtful business man it is evident that there exist contrary laws in society: one, the law of self; the other, the law of the good of all. One, the law of individual success and achievement; the other, the law of social harmony and benefit. These two laws since the beginning of time have existed in civilization. They are like the natural laws of centripetal and centrifugal force, one pulling toward the center and the other pulling away from it.

If the Christian business man would follow what seems to me to be the plain teaching of Jesus Christ, he must be an advocate of the social good and not of the individualism. Of course, if the Christian man in his struggle for self-realization seeks only the good of society his motive cannot be questioned. In addition to his supreme loyalty to God must be a supreme enthusiasm for humanity and a standard of righteousness which none of the subtleties of expediency can shake.

As yet, in no considerable numbers have Christian business men accepted this philosophy of life. They will tell you that no man can be in business "for his health" and that the primary purpose of the exchange of goods is profit and "all that the traffic will bear," is the only limit to the amount of profit! It would be an almost unheard of thing for a Christian business man, or any business man for that matter, to distribute one-half his profits to his employees, or to reduce the cost of his product because he was making too much money. My argument is that the viewpoint of the Christian business man concerning his purpose must be so altered as to include the good of society as a whole and not merely what is good for him alone. It is this antagonism between self and society which leads to all forms of unrighteous and unsocial acts of business. Because selfishness seems to be inborn in every human being, because most of us have looked at business from the standpoint of what we can get out of it, instead of what we can put into it, business has become encrusted with self-interest. There can be no final solution of the problem of reconciling the conflicting interests in society until all groups realize that "no man liveth to himself and no man dieth to himself, for we are members one of another."

Average Business Man Slave to the Status Quo

Bishop McConnell has recently written a notable article entitled "The Pagan Spirit in Modern Business," which doubtless many of you have read. Paganism is defined as the worship of false gods. One false god at whose shrine the business world worships is the god of the status quo. Business men, more than any other group, are slaves to "things as they are." The scientist in the course of his study and experiments may be compelled to call in question the validity and truth of his premises, but the

business man never does. He holds it as axiomatic that our present economic order, based on capitalism and the wage system, is responsible for the progress of the world and therefore, it is the final word in economics. Any one who dares question this, receives his prompt censure. Allowing for all the good this system has accomplished, it has much to answer for. It can not be the final word in economics. If it be, then the principles of Jesus will never rule the world because as Bishop McConnell points out, modern business is essentially pagan. Its primary object is the exploitation of humanity as well as raw materials. The history of the U. S. Steel Corporation, the largest steel company in the world, proves this statement. It exploited its men as to hours of labor and wages for years while capital received enormous returns in dividends and the accumulation of surplus. Their excuse that they could not afford an eight-hour day is contradicted by the fact that since the short day was adopted, the company has regularly paid larger dividends on the common stock, although it maintains that the cost of production has increased 10 per cent. Two years ago when only 20 per cent of their productive capacity was in use the common stockholders received their regular dividends which were paid out of surplus, but labor, after having created this surplus together with capital and management, was turned out to shift for itself. This is paganism. And yet, millions of Christian men justify it. Why? Because it is the method of business. Profits first; justice, righteousness and the application of the principles of Jesus to industry are of secondary importance. I believe that the reason why business men in large numbers are not found in the church is because the pagan practices of modern business can not be made to square with the teachings of Jesus Christ. A reading of the proceedings of the Federal Trade Commission reveals the unfair, unrighteous and unchristian practices in business.

Business also worships at the shrine of the god of conformity. Many Christian business men remain silent in directors' meetings when they should nail their colors to the masthead. In these days every one but the business man is expected to give expression to moral convictions. The President of the United States must exclude from his Cabinet men who are lacking in moral sense. Our statesmen, preachers, teachers and writers must express themselves on questions involving moral turpitude but scarcely a business man expresses a conviction about wrongdoing in business. Several years ago at a meeting of steel manufacturers a prominent speaker addressed them on labor and the steel industry. When he had finished, the chairman said: "Steel has always been a man killer. It always will be a man killer. We will now proceed to the next order of business." This sally was greeted with a perfect storm of applause. Where was the Christian man to throw back in the teeth of that chairman this pagan statement? He was conspicuous by his silence.

It is interesting to note the workings of the minds of Christian business men when confronted with some of the newer teachings concerning economics and sociology. For instance, business men have been taught, either in the class room or elsewhere, that the law of supply and demand is as inexorable as the law of gravitation. Doubtless when business was largely a matter of barter and trade, before the existence of the vast centralization of capital and the great reservoirs of credit which have been created for business purposes, people never thought that this law of supply and demand could be in any way modified. However, we know that by using enormous sums of money for credit purposes, all of the supply of a commodity or a sufficient amount of it to affect the price, can be bought and held out of the market until it is possible for it to be marketed at an enormous profit. For instance, consider the copper situation which existed at the close of the war. The supply was enormous as America had been making every effort to furnish copper for war consumption. Since the supply was so great and the demand became practically nil at the close of the war, if the law of supply and demand had been allowed to operate, copper would have been worth but a few cents a pound, certainly far less than the cost of production. What happened? The copper refiners who owned the copper borrowed thirty millions of dollars from the American people on certificates of indebtedness, secured by the copper as collateral and refused to sell a pound for less than the cost of production or a little more. In other words, the owners of copper combined to sell their supply of copper at a fixed price.

Business Condemns Labor for Organization

Let us apply this principle to labor. The labor group has for sale only its labor power and if allowed to operate on the basis of supply and demand, wages would fluctuate beyond all reason, therefore the labor unions combine to fix the price of the commodity which they have for sale, at a living wage at least, or considerably more, which I think is their due.

What is the attitude of many Christian men under such circumstances? They condemn laboring men for combining when in their own business they adopt constantly this procedure. Surely in justice we should grant the workers the same privilege that we concede to employers.

Can Capital Non-Competition and Wage Competition Be Justified?

We grant capital, when invested in public utilities, a certain fixed rate of income, depending upon the hazard of the business. The U. S. Supreme Court has made many decisions upholding the constitutionality of these laws but if labor should demand a fixed rate of wages, even labor which is employed by such public utility corporations, the public would condemn it. The Esch-Cummins Law practically guarantees to capital 5¾ per

cent on the investment in railroads but no railroad worker can demand any wage other than that which competition fixes. In other words, in certain lines of business, capital does not compete with capital but labor must always compete with labor except where strong organizations of labor fix the terms on which labor shall be employed. Can we justify non-competition in capital and disastrous competition in wages? These are some of the problems which the Christian business man must think through if he is to apply the principles of Jesus to business and to the social order.

Christian Men Should Enter Politics

For many years it was thought that politics should be shunned by the Christian man, but more and more men of high ideals are entering public life because of the opportunities for service which it affords. Our social order is the result of political action. Democracy is established upon the basis that the people shall create the laws by which they are to be governed and under which they shall work out a civilization best adapted to the well-being of the people as a whole. The great mass of society needs the help which a true conception of religion alone can afford, and it is the duty of the Christian politician to take the side of the working classes because their only means of livelihood is the daily labor of their hands. They need powerful influences to be brought to bear for their benefit upon legislatures, courts and executives. They need leadership and intelligent, friendly counsel. Voluntary organizations of a charitable and philanthropic nature can do much to correct existing evils but one must look to politics to wipe out the great entrenched wrongs. The power of government is supreme—it is the only force that can say "Thou shalt not," and cope with the interests of selfishness. The power of the state must be invoked to supplement voluntary effort.

I have great hopes of the spirit of liberalism that is pervading our colleges, for it will vitally influence the lives of our students. There are many men in our colleges who should train themselves for politics and be as eager to enter this field of action as that of business or the professions. I am keenly interested in the state as an institution, not so much as a political entity or subdivision, but as being "a projection of human nature." It is said that "the state is an agency by which human society must achieve its task of conserving all that is valuable in civilization and eliminating waste and friction in the enjoyment of these things." The state exists primarily to safeguard the fundamental rights of all the people. There will always be conflicting human claims within the state which must be adjusted. Such adjustments will require that the strong help to bear the burdens of the weak and the fortunate help to lighten the load of the unfortunate. For these reasons I believe that it is the duty of every Christian man to take an active interest in politics and, if the way opens up, to hold public office.

A SUMMARY

Bishop Francis J. McConnell
Pittsburgh, Pennsylvania

Of course we are very grateful to our speakers this afternoon. Perhaps the lines were too sharply drawn. Both church and labor groups have suffered a good deal of falling off in idealism. Mr. Stone referred to some leaders in the church who stood out as an exception. Mr. Stone himself is an exception in the labor movement. There are differences in the groups of the labor movement. Some have more idealism than others. The American Federation of Labor has fallen off a good deal in its idealism. I respect Mr. Gompers very much for certain ability that he has; but he has not shown any idealism for five years. The organization is taking the old fashioned view of things so far as he has any influence in it. We must recognize this fact: churches and labor unions alike have all the faults of organized humanity. As soon as you have an organization, you have original sin. We need first to get down to the basis where we stand for free speech quite as much as anything. By free speech, I mean a willingness to let the opponent talk. The churches, some of them, have sinned against free speech, and the United Mine Workers have sinned against it. We are all tarred with the same stick and no one can say, "I am holier than thou." What we need is to have the labor unions and the churches come together and say, "We are going to live a new life." We need to keep in mind that the church must keep out of these entangling alliances, without any sort of dependence upon one side or the other—that is to say, any kind of unworthy dependence.

I think now of something that happened a year or two ago when the Interchurch movement started. There was started about the same time an association for the protection of American rights in Mexico. Then there was started an uplift movement on the part of the oil interests to uplift Mexico. I got a telegram from an officer of the Interchurch movement asking if I would allow the use of my name as one of the vice-presidents of the organization for the uplift of Mexico. I knew something about Mexico and assented. I was in El Paso some time later and thought I would look this thing up, and I found out certain things, among them the fact that Mr. Doheny's name was connected with it. I went to the nearest telegraph office and wired "Please get my name off just as quickly as you can."

There was an attempt to tie up the Interchurch Movement with the oil interests in Mexico, and the one man who stood out in that business was S. Guy Inman, Secretary of the Cooperative Latin Committee. They got him to Washington and Senator Fall grilled him for forty-eight hours on a statement

that he had made—maybe it was an extreme statement; but one took him after the other. You would have thought the poor man had said something perfectly outrageous. Some of the persons concerned may have had the best motives; but it was an attempt to get the Interchurch movement to sanction the uplift for Mexico so that oil, oil, oil was all of it. Inman took the persecution and he got it on all sides; but if these recent investigations do not justify Inman, I do not know what would. If they would do that here, what would they have done in Mexico?

Now, about this war business: I am not a conscientious objector. I do not say that with any particular pride. I say it just as I would say that I am not entirely sanctified. I have got to the place where practical considerations weigh pretty heavily. The minute you talk about working an anti-war program clear through, I see a good many objections. I am not a conscientious objector; but I believe that when war is finally put away it will be the conscientious objectors who do it—people enough in earnest about the matter to say, "We will stand up and be shot rather than go to war for any purpose whatever." That embodies a great deal of risk; but does it contain any more risk than the present system? I am not going to volunteer to be shot. That is a type of heroism that I have not attained to; but just as at the center of every great forward movement there has been a man willing to go one step farther than anybody else, that is the spirit that will put war out of the way.

At the beginning of the war there was one man in Austria who said, "I am going back to make my witness against war and I shall be shot; I will not enlist." He was asked, "Do you know what this means?" "Yes," was his reply, "I will be shot"; but he went back and they took him out at sunrise and shot him.

I will probably, if another war comes, do exactly as I did before; I am not going to fool myself about it and fall down when the time comes. I could stand here and give you arguments against it by the hour; but just the same, the men that are going to put war out of existence are the men who say, "We will not go under any circumstances—offensive, defensive, or any other kind, I am not going to do it." That is the type of men that are going to put war out of the way.

You mentioned the General Conference and the social creeds. Mr. Stone said that if we do not practice that creed it is hypocrisy. I do not agree with that yet. That is the thing we are aiming at. Here is a man trying to clear up some wild lands and drain some swamps. If he doesn't get it all done, it doesn't mean his aim is not right; but that he has not finished his work. There are only a few hardy spiritual persons who say they are perfect after the ideals of Jesus.

You watch the Committee on the State of the Church at the next General Conference. Do not take good intentions for facts on these economic matters. They are not enough. Four years

ago we got some suggestions from a rich layman whose name I will not mention, and they looked fine on paper; but if they had been put through there would have been open shop that would satisfy most anybody believing that way. There will be an effort made at the next General Conference to take all the teeth out of what was done then. I could name to you men who are back of that movement to get the social creed done away with. If some phases and phrases of that social creed have not stirred up disturbance, I do not know what has, and we need it there. Don't go to taking the teeth out of things.

In the Methodist church if you begin to listen to talk about taking the edge off of any social creed, it is a mistake. It will come up on the first day at the General Conference. I have nothing to do with it; but if you will come to me I will tell you where to look. My expenses are paid by the General Conference and I ought to do something, I suppose. The General Conference has a chance to make some significant utterances, just because it is being watched.

I am loyal to the United States; but if anybody thinks I am loyal to any particular party at any particular time in these United States, he is pretty much mistaken. I am not loyal to the present War Department policy in the United States; I don't intend to let John W. Weeks tell me what stand I shall take on war; but that is not disloyalty to the United States by any manner of means. They have some chaplains down there, too, who seem to think that war is a good thing. Well, the salvation of this world doesn't come by chaplains. You fellows ought to do something about it. Loyalty to the United States doesn't mean being loyal to any particular party, for of course that would make disloyal everybody belonging to the other party, and I don't know where it would leave those of us who do not belong to any at the present time. There are certain great ideals for which I have to stand; but loyalty to William J. Burns, head of the Secret Service Department of the United States, and loyalty to the Department of Justice that goes out to pass sentence on what men are saying about their views of things—I should say not.

At the time of the war a poor Quaker down in New York had no more sense than to go out with a placard across his back reading, "Thou shalt not kill," and he was arrested. I don't blame the Department of Justice officer, who got him for not knowing that it was a commandment. When the Quaker was taken before the Judge he was told that it was an inopportune time to utter that commandment out of its context. All I have to say is that I don't go to the Department of Justice for my exegesis of the scriptures.

Get a statement that amounts to something. So many of these things start out uproariously and wind up as mild as you please. That sort of thing reminds me of a man who was much given to that sort of relapse. He would start out very bravely and then realizing he was getting in too deep, would wind up

in a rather unusual manner. One day he got up and began to pray something like this: "O Lord, bless our dear pastor; give him strength; may he go up and down our streets like a roaring lion," and then he realized his situation and ended thus: "May he go up and down our streets like a roaring lion, doing good."

DEVOTIONAL ADDRESS

Rev. Fred. Clare Baldwin

District Superintendent, Newark District, Newark, New Jersey

I. Seeing the Multitudes, and Going Away from Them

"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth; and taught them. . . ."—Matthew 1. 1, 2.

Here we have our justification for being where we are, and engaged in what we are engaged, at this particular time, if, indeed, we may quote to our credit some adequate measure of the Master's motive in his own withdrawal from the crowd. For the withdrawal of Jesus from the multitudes was temporary; and was in no danger of issuing either in their abandonment or neglect. It was not even to be a vacation, that species of human enjoyment not always to be condemned, and often to be highly commended, if it only be made to bear the right label. It would not, for example, make for mental clearness, either on our own part or the part of those who have sent us here, to regard the Cities Council in the light of a vacation. Jesus went away from the multitudes, we may safely assume, in direct opposition to a desire to remain right where he was. There was for him a lure of social contact which made it hard for him to get away. He was not as those who shrink from prolonged contact with those for whose uplift they profess an all-absorbing passion. He did not welcome every opportunity to prolong the period of watchful waiting. He did not wait to launch his program until the last number was ready to be announced. When he cried, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," if there had been a rush made upon him for some satisfying application of his promise to their profoundest spiritual needs, he would not have been at a loss as to what to do. He was wont also to pray for the multitudes; but he did not rest his case with prayer. The personal gravitation of Jesus was, as I have said, toward the multitudes; otherwise the multitudes would not have thronged his path as they were wont to do. There is no gravitation in any field considered if there be not something pulling from both ends of the line.

This gravitation principle in the life of Jesus is something we cannot well overestimate or overemphasize. The church might well make it a subject for study and theme for preachment. For the church also goes away from the multitude, but not as its Master did. The church, failing to recognize this principle of social gravitation, has habituated itself to a contrary tendency of action. By one route or another the church has all too generally gone from the masses. We might instance the route of social cleavage. What is covered by this phrase will probably remain to mark the failures of a Christian civilization for a long time

to come; but its presence will not tend to render that civilization less culpable for the failures themselves. Last of all should the Church of Jesus be content to regard this matter lightly. If the Brotherhood of Man is a distinctly Christian doctrine, or truth of life, then it must be boldly, persistently preached, and consistently practiced if we would really hope to get far along with the Ark of the Covenant in the brilliantly lighted highway of modern thinking. Others than ecclesiastical conservatives will soon be shouting, and with voice more mandatory, "Preach us the simple gospel."

Another route of departure from the multitudes on the part of the church has been what is called the suburban movement, that perilous development of centrifugal force by which whole masses of men and women equipped to solve the problems of a mixed population have been lifted up and swept away from the environment of such problems into an environment less demanding upon their sense of citizenship as well as upon their conscious sense of responsibility to the church itself. Many of the subjects of this grand *intra*-national emigration respond generously to financial appeals for home missionary work; and for this we should be grateful. But one might sometimes wish that they would become somewhat more gracious in their criticisms upon the honest though confessedly imperfect efforts that are being put forth to solve the problems which they themselves have been content simply and absolutely to abandon.

Jesus went away from the multitudes, not obviously, not neglectfully, not despairingly; he went away, not this time for personal recuperation. He went away to inaugurate his work in their behalf. He knew what the multitudes needed above all other things. He knew that the foundations of his kingdom must be laid not so much in a better environment for the masses, as in a better inner life on the part of the masses themselves. He knew that just as you cannot conceive a circle without periphery, so neither can you conceive one without a center. In the matter of human redemption he chose to begin at the center rather than at the circumference.

The multitudes must come to their own by the route of spiritual transformation. They must sense the spiritual values of life. They must set up spiritual goal-posts, and must make them sincerely, and not by a merely conventional use of language.

But for this grand accomplishment his truth must be first conveyed to a necessarily small group of recipient minds who in turn will transmit it to a larger group, and so on through the redemptive ages. It is as if he said to his gathered disciples, "I must be about my Father's business"; "I must work the works of him that sent me"; "I must make haste to save these multitudes. Therefore, listen to me while I expound to you the truths which you are to proclaim to the masses of men in my name and in hope of the coming of my kingdom. These you are to preach as basic to all that is blessed in life and worthwhile in human progress; and from the preaching of these basic truths you are

not to shrink though martyrdom itself shall flaunt you its challenge."

So he taught them and because his teachings found a good soil in the hearts of those humble hearers and pupils, Pentecost had something to hinge upon, and a dynamic was bequeathed to organized Christianity, which despite all its defects and derelictions has never been wholly lost.

II. Seeing the Multitudes, and Sounding the Key-Note for Their Thinking

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, blessed!"

I desire that we shall give our attention, briefly, to two highly artistic features of the Beatitudes, or, rather, the form in which it is our good fortune to possess them. Many years ago, I remember to have made the statement before a company of ministerial brethren that Jesus of Nazareth was a gentleman; and that I was taken to task for that remark on the ground that it was belittling to the character of the Christ. The world has moved since then, and one may be confident that no untoward reaction from such a group as this will follow the observation that Jesus was a poet.

We are all more or less familiar with what is the main constructive principle of Hebrew poetry. We call it parallelism. Where classic poetry brings to us its content of thought and feeling in highly wrought metrical forms that fall upon our consciousness as rhythmic wavelets on the ocean beach, Hebrew verse more nearly resembles the majestic swell and sweep of the unbroken wave. If the music produced is less marked in detailed effect, it is not less forceful for fundamental good. It is born of the ground swell.

If we imagine a pendulum swinging regularly back and forth before our vision, and we repeat these couplets of Jesus in harmony with the pendulum's rhythmic motion back and forth, we may easily catch the idea of their poetic importance.

Blessed are the poor in spirit:—
For theirs is the kingdom of heaven:

Blessed are they that mourn;
For they shall be comforted:—

Blessed are the meek;
For they shall inherit the earth:

Blessed are they which do hunger and thirst after righteousness;
For they shall be filled:

Blessed are the merciful;
For they shall obtain mercy:

Blessed are the pure in heart;
For they shall see God:

We have gone far enough to reimpress ourselves with the principle involved, and we rested our illustration at a good point as well: "Blessed are the pure in heart; for they shall see God!" I have just been reading a profound book on *The Idea of God*, and in all its erudite and highly metaphysical excellence I fail to find anything so powerfully gripping as this couplet in this divine poem.

The next thing I desire that we shall refresh our minds with is the kinetic picture we here have of the downward stroke of the Master's baton. And we here go over from poetry to music; but as you so well know we do not have to go far to effect that transition. Personally, I do not think that we can ever dissociate poetry and music from religion, or religion from them. On the other hand, it may not be amiss to assert in this connection that the musical attitude and aptitude of the age through which we are passing offers the church one of her most valuable assets in the way of opportunity. Nor would it be wrong to assert that we have scarcely scratched the surface of this field of wealth.

But to come back to our kinetic picture; watch, I say, the descending baton. How inevitably its stroke falls on one note, one word, one idea, one ideal! How inevitably, and as you listen, with what crescendo of effect!

Blessed are the poor in spirit,
(For theirs is the kingdom of heaven);
Blessed are they that mourn,
(For they shall be comforted);
Blessed are the meek,
(For they shall inherit the earth);

Blessed are the pure in heart,
(For they shall see God) . . .

And so on to the end with the trail leading through possible martyrdom to an assured coronation with those who have been structuring the kingdom throughout all time.

But why this "pounding in" process on the part of the Master? Why, indeed, but to impress it upon the minds of those disciples who were gathered about him that they must go back to the multitudes, and that they and their successors must confront all multitudes, whether in one century or another, one condition or another, one group or another, with this word upon their lips, and a no lesser one: *Blessed!*

They must not be preachers of gloom but heralds of joy; they must not content themselves with negatives, but be positive and constructive; they must not air their doubts, but having found something beautiful and satisfying to believe, take that with gladness to the people; that they must not waste their time wrestling with giants who do not exist, except in the dismal caverns of their own misguided thought.

The preacher of the gospel, in the measure that he properly understands his mission, is set for the lighting of camp-fires on

the hillsides of life; the awakening of camp-songs in hearts that have forgotten how to sing. Is it this, my brethren, that calls us together? Is it anything less than this?

III. Seeing the Multitudes, and Disclosing the Foundation of Their Practical Hopes

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."—Matthew 7. 24, 25.

Theological discussions, and doctrinal disputes, while aiming, perhaps, at rendering the truth more clear to human vision, have often served a contrary end. And this was done in part by unwittingly transferring the accent of Scripture teaching.

In what we call The Great Assize, as we have been wont to call that graphic portrayal of a purely psychological outcome of things which makes the Twenty-fifth Chapter of Matthew's Gospel such a memorable part of Scripture, the Master's accent is not to be sought for either in the prologue or the epilogue, but in the main portion of the account; that portion which, in times that I can recall, was practically ignored by the Christian pulpit. Men were content to preach harrowing sermons on separation scenes; but forgot to mention the principle of differentiation.

What pulpit debates, erudite and otherwise, have been indulged in over the content of Matthew 16. 18, and its context. "Upon this rock I will build my church," said Jesus. I do not think he cared so much that we should go into a geological research reaching through centuries in order to classify the rock itself, as that we should feel the rock-like thrill of the whole utterance. The church is destined to endure: it will never crumble; it will never die. O, I do not mean that the Methodist Church, or the Presbyterian Church, or the Catholic Church, will never die, for they may, and others like them. But there was a time when these were not here, and yet, the world got along. If we would endure, we must stay on the rock: we must do the things of Christ!

The Master seems to have been specially fond of this figure of a rock. Here, in the Sermon on the Mount, it is as if he had anticipated all the unsatisfying talk that is going on in our own day concerning what are styled Modernism and Fundamentalism. Upon that somewhat befogging discussion (quarrel, might perhaps more fittingly describe it) referred to I have this remark to make; that if the Modernists would pause long enough in their clamor to honestly concede the debt they owe to antiquity; and if the Fundamentalists would be a little more considerate, and talk about the things that Jesus made fundamental, the skies might clear up and things assume a more gladsome appearance.

"Upon this rock I will build my Church." . . . Let's look for

the rock where Jesus reveals it. "Therefore, whosoever heareth these sayings of mine, *and doeth them,* I will liken him to a wise man, which built his house upon a rock." It is very strange that in all the noisy debate that has been going on lately, and which is likely to find its reactions even in the approaching General Conference, not one word, so far as I have heard, has been said about the Fundamentalism of Jesus himself.

We may well wonder why the theological controversialists of all ages have been so content to leave Jesus out of their controversies. They have rarely called him in as a witness to his own truth. "These sayings of mine"—what sayings? If language means anything, the sayings of the Sermon on the Mount. These must at least be included in any exegesis of this rare simile.

This brings up again the Beatitudes with their deep and powerful reach into the sublime constituents of human life at its best. In the elaboration of the principles of life as reflected in the Beatitudes we behold our Lord ascend to a first place among the world's psychologists. He was far ahead of his age, as he is, at least slightly, ahead of our own!

He said in the Sermon on the Mount some startling things, as for example, that lust is incipient adultery, that covetousness is the beginning of theft, and that hate harbored in the soul is the seed of murder. What a going down to fundamentals was that! He said that the motive makes the man; and that there can be but one dominant motive as between conflicting ones: "Ye cannot serve God and Mammon." I have the impression that a faithful preachment of these comparatively short chapters of Matthew, echoing so splendidly the psychological and ethical necessities of life, would come near to restoring to the church that which she almost seems to have lost, namely, a propaganda.

He also said some highly encouraging things in this Sermon on the Mount; and among them is the content of our present text. For hearken: "And the rains descended, and the floods came"; there is your cloudburst of trouble with its deluging effect; there are your problems that cannot seem to get solved, your heart-aches that no humanly compounded salve will cure; there are your conspiracies of doubt and despair; there are your accumulated misfortunes, your Black Fridays in business, your war-pangs, and all: cloudbursts, and rising, rushing, roaring floods! Have you been there? First or last, who has not? "And the winds blew." The winds, mind you, and not the wind. The classical writers, as you may remember, very rarely talked about the wind; but they were forever talking about the winds. With them it was either the North Wind or South Wind; the East Wind or West Wind. When the wind blows you know what to do; you go on the other side of the house or street or whatever it is that shields you; but when the *winds* blow you do not know where to go, and if you stay where you are things seems to be going to pieces. Have you experienced anything like that?

And the house shook through all its timbers; so awful was the pressure, so giantlike the grip of the winds. Ah, they knew

what he meant, those keen listeners, those honest-minded men from the walks of every day life. It shook; it trembled, its timbers creaked; but it fell not: for it was founded upon a rock. What a picture of structured human hope! Structured, and founded, and bedded, in the rock. Socrates caught sight of all this, though all too dimly, when he said, "No evil can befall the good man whether he be living or dead." The Psalmist foresaw it, and with greater clearness than the Greek philosopher, when he exclaimed, "Thou wilt not leave my soul in Hades; nor suffer thine holy one to see corruption." But here we have the finished picture: "Whosoever heareth these sayings of mine *and doeth them,* and doth not content himself with prating about them, I will liken him to a wise man which built his house upon a rock."

I have heard preachers likened unto salesmen; and there is something in the analogy: also there is much that we may learn from the science of modern salesmanship, but we must not lose sight of the main question, which is, What are your goods?

There is one place where the modernists and fundamentalists come together, and that is at the point where they both insist that we should preach the simple gospel. It only remains that they should come together a little more closely in a mutual agreement that would permit the author of the gospel to explain its terms.

IV. Seeing the Multitudes Without Losing Sight of the Individuals Who Compose Them

"And Jesus entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief of the publicans, and he was rich. And he sought to see Jesus who he was; and he could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the tree, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house."—Luke 19. 1-5.

Over and above the noise of the multitude, above their confusion and clamor, Jesus had heard the plaintive voice of blind Bartimæus, and restored his sight. *Bartimæus was a beggar.* Over and above the jostling groups of the multitude, above their crowding and struggling for a nearer approach to Jesus, He caught sight of one man who had taken the trouble to make special provision against personal physical defects, for securing a glimpse of himself. Our Lord rewarded his eagerness by inviting himself to dine with Zacchæus that very day. All this implies that he was keen, as we say, for an interview with the publican. *Zacchæus was a rich man.*

I would give a great deal to know what it was that Jesus wrote in the sand that day when the hypocrites arraigned the sinful woman before them. We may be sure that it was something which peculiarly baffled the insincere men who may have had an opportunity to peruse; and we may be equally sure that it fed the

flame of hope that burned in the woman's breast without in any measure condoning her sin. And I should like to know what Jesus said to Zacchæus on the occasion of his visit to his home and while sitting at his table. We may be sure that it was a conversation that went to the heart of things, somewhat after the manner of the original class meetings of the Methodist Church, those that resembled a spiritual laboratory, rather than a junk-shop of outworn phrases and ejaculations. An honest conversation is, perhaps, the finest output of honesty that the world has, as yet, seen. It must have been a wonderful conversation, for somewhere along the line of its engrossing procedure we behold Zacchæus leaping to his feet, and exclaiming, so apparently without logical consistency or requirement, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation (and the inference is that he thought he had done so), I restore him fourfold."

Out in North Jersey I have seen men cut down haystacks with a scythe for the purpose of securing provender for their cattle without exposing the rest of the hay to the damaging effects of the weather. I have done it myself. Well, I can see Zacchæus rising from the table and leaping, as it were, to the haystack of his wealth, and with the scythe of his awakened generosity, actually cutting that thing into two, and saying to Jesus, "Here it goes, Lord take the half of it all for your poor; give it to the Board of Home Missions and Church Extension for their wise administration or to the central Centenary treasury for its distribution among all the needy boards, or to the Hospitals and Homes of the church, or to those great city programs which mean so much for God, and truth, and patriotism, or to anything that you in your wisdom may designate." For there is no rich man wise enough to know where the poor are: if he had kept them in consciousness so well as that he probably would not have had time to get so rich.

How easy all that was, says some one; did he not retain the half for himself? "Give me half a million dollars and I, too, will give $250,000 for the Centenary," I heard a man saying, in the days when we launched the greatest financial campaign of ecclesiastical history: "Give me $100,000 and I will give you $50,000," said he, and so on down he went with untested comparisons. The fact of the matter is, however, that the Centenary was not put across by men and women who had formed the habit of talking that way. It was put across by those who measured up to their responsibility of the case with whatever they had. But wait, and let us hear Zacchæus through; for after cutting the haystack in two, he still had something more to say. "And if I have taken anything from any man by false accusation, I restore him *fourfold!*" There you have it, one half for philanthropy; the rest for *justice.* Magnificent result of a single conversation.

Then he had nothing left? Ah yes, he had everything left. He had Zacchæus left. Earlier in the day the Lord had said, "Zacchæus, come down," but somewhere in the process of his visit,

and peering with his irresistible vision into the soul of his host, he called out, "Zacchæus, you big Zacchæus, you better Zacchæus, you real Zacchæus, *come up, and come out!*"

And there he stood. It was a wonderful visit; a wonderful conversation. It established a point of contact between the Zacchæus and Jesus. There is nothing better that we can do than that, either for the individual, the group or the multitudes as a whole.

V. Seeing the Multitudes, and Appealing to Their Interest

"Then drew near unto him all the publicans and sinners for to hear him. . . . And he spake this parable unto them."—Luke 19. 1, 3.

We learn from this chapter that Jesus was not indifferent as to whether or not he made good with his audience. Neither is it a sin for any one of us to be measurably concerned in the success of our message. Our Lord used parables to accentuate his preachments of truth. If he were with us to-day, it is scarcely to be doubted that he would use moving pictures, pageants, and whatever else proved useful to his main purpose, that of "putting across" his truth, but he would use these agencies wisely. If some should suggest that he would have no need of such helps, the counter question can be asked, why, then did he make use of parables? And reflection, I think, will show that the counter question has the right of way.

If Professor Hayes is right in regarding the Gospel according to St. Luke the most beautiful book that ever was written, then this fifteenth chapter must be the most beautiful chapter of the most beautiful book. The dramatic instinct is as firmly fixed in the texture of human life as the instinct to play, to sing, or even to pray. The prophets of Israel, many of them, made use of the dramatic art; that is, they "staged" the truth. Some of them even went so far as to indulge in a bit of acting, a thing that Jesus seems never to have done. But his dramatic instinct was complete. From a purely literary standpoint some of his creations are immortal.

Concerning these three great parables, called The Parables of the Lost and Found, without violence, we trust, to sound exegesis, and without the introduction of anything that is purely fanciful or fantastic, we may say that they present a gradation of applications for one and the same great truth, that of *the seeking love of God.*

Let us start with the story of the Lost Coin. The coin did not know that it was lost. But the woman of the parable *did know* and she would search for it; and she would search for it till she found it. We cannot go into the details of all that lay back of her unconquerable purpose, although that, too, would be interesting. Let us come to the point. There are those in this world, and many of them close around us, who are so lost they do not know that they are lost. Some of them are rich, and some of them are poor; some learned (the more is the pity), some unlet-

did not answered by long lines of descent, some alien in origin; some ignorant; some old, some young; some American by on the East Side, some on the West Side; lost men and women and children—so lost that they are even unconscious of the fact itself. But God knows, and God cares, and God seeks to reclaim them; and so must his church be doing if it would hope to escape becoming lost itself.

The sheep, the lamb, as I am pleased to think it was, represents a different class and a different situation. He was lost; he knew he was lost; but he did not know how to get back to the sheep-fold. But the shepherd knew, and went after him. The church may not assume, perhaps, to know more than the irreligious professor of some modern college, but it must know enough to keep track of the boy whom his professor's Agnosticism is leading astray. There is no better work that a faithful pastor can perform than that of keeping in touch with the young man away at school. Love and a loving interest will go far toward counteracting the thoughtless work of those who sometimes seem to take an academic delight in destroying in the hearts of men that for which they have no adequate substitute. The young man awakes some sad morning to find the foundations of his faith undermined by a process so sinuous and subtle that he cannot find his way back to anything stable and sure. It is then that he needs the home touch. Nay, it was before that dire experience that he needed it most. But these lost ones are not by any manner of means confined to our schools and colleges. Out in the business world with its many destructive motives and methods; out in the world of political life with its deteriorating policies; out in the world of pleasure and sport with its neutralizing and poisonous allurements; these lost ones are groping about with nothing more sure to guide them than the feeling that they are lost. *It is our business to go after them!* Nothing in this world is so winsome to the soul as disinterested love and solicitude. By its sincerity of approach the church of Christ can lead men back to what they are groping after. Theological discussion is a waste of time. Religious effort, coupled with the spirit of the seeking Christ, this is the outflashing of truth that will demonstrate the divinity of our cause and our right to exist as an institution.

> Lord, hast thou not here thy ninety and nine:
> Are they not enough for thee?

Ninety-nine per cent will satisfy the man who finds his deepest joy in a good statistical showing—

> But the shepherd made answer, this of mine
> Has wandered away from me;
> And though the way be rough and steep,
> I go to the desert to find my sheep!

Your speaker well remembers the time when the singing of that revival song brought a lump to his throat that stopped his

singing. Would God, there could be such a choki his host, throats of a host of men as would turn off the delug cchæus, pedantry and conceit with which they vainly seek to thirst of a marooned world.

Then there was the Prodigal. His story is as plain as it is painful. He was lost; he knew he was lost; he knew how he came to be lost; he knew the way back home; he resolved, at whatever cost, to enter it; he found the father waiting. He was forgiven, reinstated, reformed. His class, a tremendous throng, are all around us, waiting to be called to repentance. We shall be derelict to duty, recreant to our trust, if, for one plausible excuse or another, we fail to meet their challenge. Religious education, with all it can so justly quote in its favor, must not be assumed to have rendered any less necessary the direct evangelistic appeal. The church that forgets this truth will invite its own ultimate ruin and decay.

VI. Seeing the Multitudes Through the Lens of the Heart

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matthew 9. 36-38.

If we look at this passage of Scripture a moment we find that it consists of two distinct thoughts, distinct though not separate, and indeed, never separate, in any true perspective of human life with its needs.

In the first place our Lord was moved with compassion. This does not mean that compassion was no part of his spiritual activities in contemplation of the multitude up to the time indicated by our lesson. It does not mean that Jesus suddenly bethought himself of the duty, or necessity, or artistic fitness of being compassionate. It means that looking out upon the wandering throngs of mankind his heart was touched by the spectacle they made. His heart was touched by the sight he had of their combined sufferings, and sorrows, injustices, failures, deteriorations, barbaric reversions, and all.

Jesus brought his mighty heart to bear on the problem of humanity every time he contemplated that problem. He did not content himself with blue-printed surveys, or finely determined tabulations, or colossally structured statistics, or mechanically derived theories; while he did not submerge his logical and scientific sense, he nevertheless saw things essentially through the lens of the heart.

I do not know when the saying arose; I do not know that it means just what I would have to do, but there is a good ring in it; you have uttered it doubtless, again and again: *Have a heart!*

The leading question of theology in the present day is not, Is there a God? but rather, What kind of God is He? If Jesus

did not answer that question, I do not see how it is ever to be answered. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." I mean that I do not see how it is ever to be answered on the side of humanity's desire.

It sometimes seems that many are willing to back away from the heart side of the gospel because of the logical implications residing therein. If God is so much to us as the gospel discloses, and our relation to him in turn is so tender, then we are very inconsistent representatives of so grand an order of things if we do not hasten to improve our treatment of one another. And as human knowledge grows and reveals to us the absolute emptiness of many of the narrowing distinctions of the past, and does this without in any way either adding to or taking away from the glorious revelation of God in the life of Jesus Christ, our slowness to act as the brothers that we really are, is one of the most shameful things we have to face when looking into the mirror of sincere religious meditation.

He was moved with compassion; but he was also moved to action. And in the first words he used in addressing his disciples his overwhelming flood of feeling had subsided, he revealed his faith in organized methods for the extension of human sympathy, yea, and of divine sympathy toward a nearer approach to the goal of its mission.

It is useless to organize without putting heart into the organization, if it is the church and its divine activities you are talking about; but it is equally useless to expect that prayer, and generous feeling, an even spasmodic effort, can permanently build up anything. Without such agencies as the word Boards stands for, it would be impossible to do anything in this age toward a proper structuring of the kingdom of divine sympathy and grace. When a man says, for example, that he has come to the place where he keeps no account of his giving, in nine times out of ten, he is not giving enough to call for an accounting. It is the age of method and appliance, of preparation and equipment, of impulse and the harnessing up of impulse. All this is above criticism. But our failure in the process appears when we imagine that a philanthropic institution can be run with money unaccompanied by philanthropy. It cannot be done any more than a church can be run with either money or a large membership, but with religion left out. O, I do not say that you cannot run something after that fashion, but it will not be a church.

One of the things we all ought to do in the launching of the World Service campaign or program, or experiment, whichever in your varying moods of thought you prefer to call it, one of the things, I repeat, that we ought to do is to get down before God and resolve to him that we will be careful not to let the heart of the church get chewed up by the machine. It will take a vast amount of prayer of the right sort to do this. But it is worth praying for.

Sympathy, organization, prayer: these are three that might

well be kept together in grand crusade, whose shields and banners have caught the splendor of a new-born day.

VII. Seeing the Multitudes, and Going Back to Them

"And it came to pass, that on the next day, when they were come down from the hill, much people met him."—Luke 9. 37.

Come down from whence? Not the mountain of the Beatitudes, but that of the Transfiguration. It will be a transfigured world when the spirit of the Beatitudes shall have done its full work; the spirit of the Beatitudes assured and accentuated by the Spirit of Pentecost.

But what had He been doing in the mountain where, away from the multitudes, he could not close his ears to their call? Just what you and I must often do, if we be at our best among the multitudes for whose salvation we labor.

We read from the aggregate testimony of the Evangelists that he went apart; that he went apart into the mountain; that he went apart into a high mountain; that he went apart to pray; that he took with him three chosen disciples, and, by implication, that he took these with him, not this time for direct teaching, but for reasons that appeal to all that is human in our appreciation of the truth.

To put it differently: thinking just as much as ever of the multitudes, he sought solitude; he sought solitude enhanced by the best possible environment; to this end he went to the mountains, and to this end, also, he shared his solitude with a small circle of sifted friends.

"And as He prayed": on this phrase hinges all that happened there. This also fixes the matter of our practical interest in all that happened there. If all that came to pass on the wonderful day hinged on the Master's prayer, or praying, although we may not experience all that he experienced we can enter the same trail and get somewhere divinely satisfying.

"And as he prayed, the fashion of his countenance was altered." We can "get in on that," as the business man might say: yes, we can get in "on the ground floor." We have countenances, and sometimes they become very careworn and in a measure unattractive to the world about us. Our children wish we would smile a bit, and would not be resentful if our feelings were to break out in a laugh; our wives, though tolerating the situation, fondly wait for a shifting of the scene. Our congregations do not thrive so well on our preaching when our countenances are out of perspective with the gospel, the heavenly good news we are telling. We need lighting up: let us be very reverent here; but if our Saviour needed this blessing in any measure, we stand frightfully in need.

Then his whole person took on the radiance of what was going on in his inner nature: for everything that happened was from within outward. I recently heard this said of a preacher by one who wished him well: "If he could only put himself across!" . . . Not by an accretion of conceit did the kindly critic

mean that this thing could be done; but by the increased radiance of an aroused personality. Communion with God will certainly help to do this thing.

Then the clouds of heaven began to reflect the Saviour's glory. And there you have changed environment on a large scale. Perhaps we can accomplish it for ourselves on a smaller scale. Indeed, there is no doubt that we can do this very significant thing.

What next? Then the veil between two worlds grow thin. Do we have a share in that? you ask. Well, why not? Are we to permit the gullibility of a great English author, and the overwrought powers of one of our greatest living physicists frighten us from that holy place in which through all ages men have met God, and felt the warming nearness of an unseen world?

Then what? Then, just what any one might expect under the circumstances, *ecstasy* for Peter, James and John; but especially for Peter. A modern and learned commentator says that Peter was "frightened out of his wits": how strange, then, that he should have desired to make that spot a more or less permanent place of abode! Great and learned commentators will sometimes say strange things. Peter spoke the language of ecstasy; and we should make note of the fact that his Lord did not chide him for it. We foolish folks have done all the chiding; I mean that some of us have done so. For others of us know better than to poke fun at Isaac Watts for teaching the world to sing:

> My willing soul would stay
> In such a frame as this;
> And sit and sing herself away
> To everlasting bliss.

There was no danger that Isaac Watts would literally translate his own lines, and particularly was there no danger that he would so translate them in his daily life. No, Peter was right; and Dr. Watts was right; and we are all wrong when we despise ecstasy, either as a privilege or, under proper regulation, a source of power.

But what did Jesus do about the matter. It is as if he said to himself, "Peter, I will take care of you, and of your ecstasy into the bargain." And so, some time during the night, he took the ravished disciple by the hand and gently led him, along with the other two, down the mountain path, *ecstasy and all;* and in the morning here is where we find them, back again with the multitude, an anxious father and a tortured son appealing with equal force to the healing and consoling sympathy of the Master. "Peter," we can almost hear him say, "behold, what ecstasies are for!"

Raphael, despite what the critics have had to say on the subject, evidently knew what he was about when he painted his picture of the Transfiguration. It has been criticized for having three centers of vision; thus making three pictures under the

pretense of having made but one. In the uppermost panel are Jesus and Moses and Elijah in their transfiguration glory; in the middle panel are the three astonished disciples and enraptured disciples; at the bottom are the Master and his disciples, with the multitude in evidence, and the healing program of Christianity in process of demonstration. Did not Raphael know that these views to be seen at all must be seen together? And did he not know that if the whole matter were to have been presented in three separate pictures they would long before our own times have become lost to each other, one perhaps in the Louvre, another in London, and the third, for instance, in the private gallery of some rich American, who might be far more concerned in the value of his collection (I do not refer to monetary worth) than in the essential glory and the practical glory of the Transfiguration of Jesus?

I am not saying that such a man, along with a host of others, is not more hungry than he knows to come into contact with a Transfigured Lord.

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